



BHAGAVAD GITA

Chapter 11

Vishvarupa Darsana Yoga
(The Vision of the Universal Form)

CHAPTER 11

INTRODUCTION

1) Chapter 10 – 42 :

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन।
विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

Lord says, “Or, what use do you have by knowing all these? Oh Arjuna! I remain supporting this entire universe with a portion (of Mine).

- “Ekamsena Aham Sthitah”
- I remain with one part of me pervading the entire universe. Three quarters remain hidden (Infinite Nature of Atma is hidden which obtains in the Buddhi as Aham)

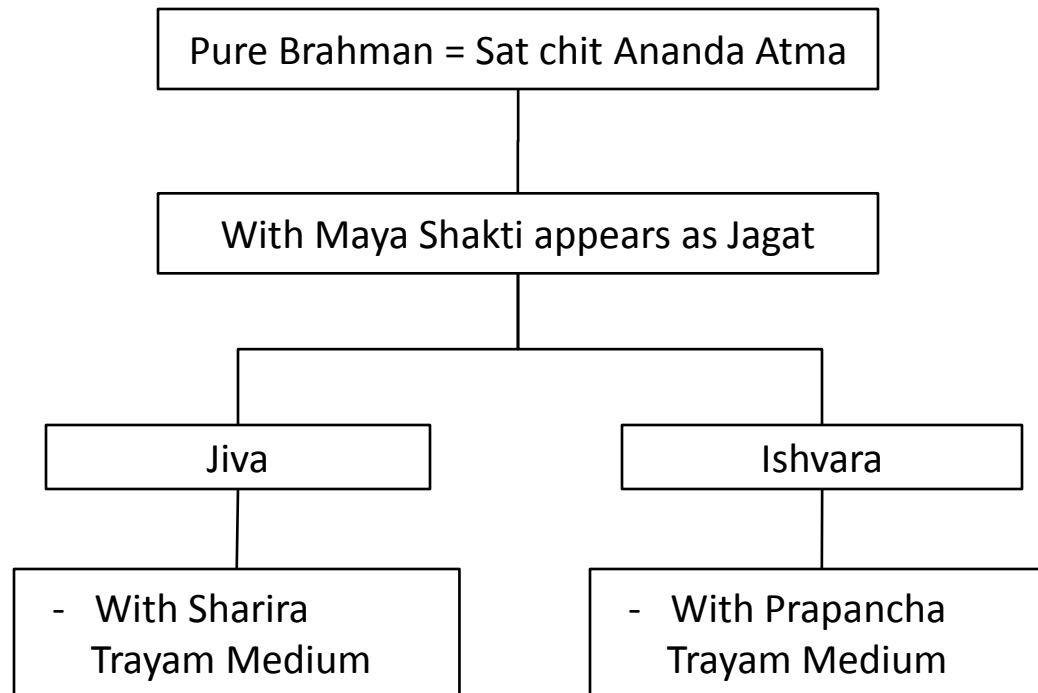
2) What happened when Yasoda asked Krishna to open his mouth upon finding him eating mud? Yasoda saw the entire Jagat within the mouth of Krishna.

3) Arjuna wants to see the Cosmic form within the form of Krishna standing in front of him as Krishna said he exists in the form of Jagat.

4) Jagat is Mithya :

- Mithya creation by definition has no independent existence apart from its Adhishtanam.
- Brahman + Maya power = Jagat Karanam
- Pure Limitless Consciousness, Brahman – Not Jagat Karanam
- Pramanam for Brahman, Maya, Ishvara is Sruti.

5)



6) What is Normal Vision and Cosmic Vision?

Normal Vision	Cosmic Vision
- See one thing at one place and time	- See what is in front, and back, what is in heaven
- Limited by Capacity of perception	- Arjuna given divine eye (Possible through Isvaras Maya)
- See illusions : Blue sky, stationary Earth.	<ul style="list-style-type: none">- Bagawan is in charge of everything- Law of Karma helps you to take individual Responsibility- As individual Jiva you are not in total control.- Creates Reverence for Isvara

7) What does Arjuna See?

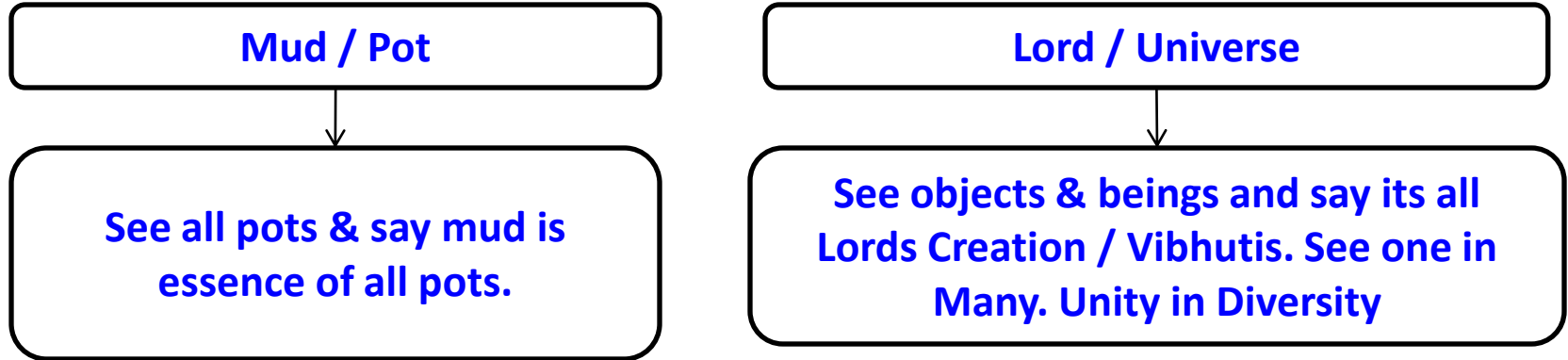
- Wheel of time destroys everybody.
- Sees all the people in the battlefield within one form of Krishna. Nothing is outside.

8) How can one say – “I am this Cosmic form”?

- See from the standpoint of Sat-Chit Ananda Atma, illuminating principle.

9)Chapter 10 :

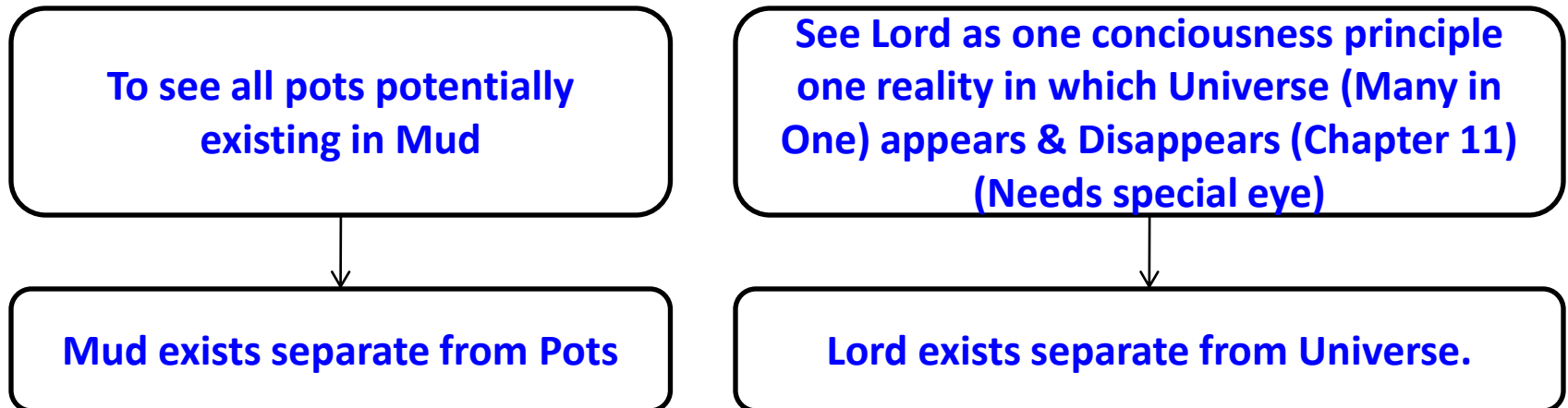
a) Immanance :



- Describes Lords immanance - Vibhuti in all objects and beings.
- Each object in creation taken up and Bagawan said, I am essence of that Object.

Chapter 11 :

b) Transcendence :



- The last description in verse 42 is a reversal. Bagawan not in every object.
- The truth is all objects are in Bagawan.

1st :

- Space in every container.
- “Antaryami” description.

Final : (Verse 42)

- All Containers in one space.
- Vishwa Adhara – Adhishtana Rupam – Jagat Atma Rupam.
- “Aham Idam Kritsnam Vishtabya”
- I exist supporting the whole world by one part of myself.
- Lord is supporter of entire Universe.
- Arjuna understood in Chapter 10 that everything is Bagawan. Not able to practice emotionally. Mind should be “Samaha” to experience Vishwaroopa. Our experience is mind is very violent. There is a gap between what we know and what we are. How to remove intellectual – Emotional split personality?

Technical :

- Bagawan is supporter of world.
- Idea of Duality is conveyed.

Dvaitam – 2 things exist Separately :

Desk	Book
- Adharam	- Adheyam
- Supporter	- Supported

Advaitam – Karana – Karya Example :

Karanam	Karyam
- Supporter	- Supported
- Substance	- Nama Rupa
- Water	- Wave / Ocean
- Gold	- Ornaments
- Wood	- Furniture
- Waker	- Dream
- Bagawan	- World

- 2 words – One substance, No ocean other than water. No world other than Bagawan.
- We have a misconception world and Bagawan are separate. Hence look up for Bagawan and down for the world.

- World = Bagawan + Nama / Rupa. World darshanam is Bagawan Darshanam. Sarva Vishnu Mayam Jagat.
- In every place you are, in everybody you are, your names many, you are one....
- This is dramatically presented in Chapter – 11.

10) What separates objects & beings – Man & Man?

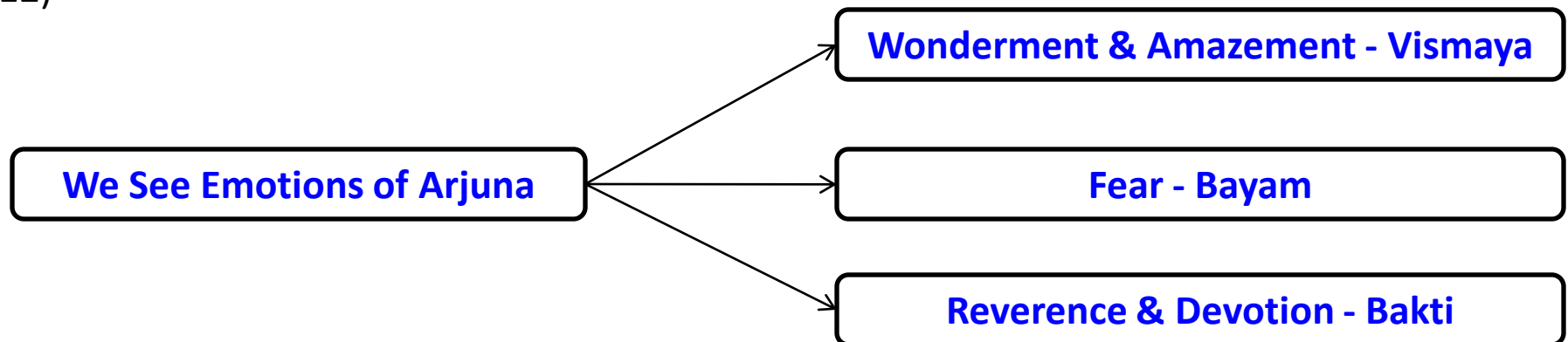
- Concept of space & time presents Divisions.
- Visualise world without space and time and it will be one mass of all shapes and forms at one place and time (Vision of Cosmic Man)

Example :

- Biscuits made from one ball of flour.
- Toys from wax in form of Animals / Birds

11) Arjuna Sees in the Krishna form the entire Universe compressed and Packed.

12)



13) Gurudev's Introduction :

Chapter 10 :

- Gives Data to prove self is substratum of entire Universe.
- Mud is essence of all pots.
- See self peeping through all finite objects.

Chapter 11 :

- Practical Demonstration that everything does exist only in the self.
- Mud potentially contains all pots of all shapes + sizes.
- Train mind to detect Mud is separate from all pots and also see all pots in the mud. One needs detachment and scholarly imagination.
- Cognise entire universe in one reality, the self.
- There is one factor that determines existence of all things in the world.
- Concept of space divides me and the world.
- If space is blotted out, all things will be homogeneous whole.
- In the mass of things, there must be all shapes + forms of all things at one and same place and time. This is concept of cosmic man.
- **Example :** Wax dolls in one mass.
- **Arjuna Emotions :** Wonderment, Amazement, Fear, Reverence, Devotion.
- This chapter is regarded as one of the highest Philosophical poems held in the worlds treasure house of sacred books.

CHAPTER 11 - SUMMARY
VISHWAROOPA DARSANAM (55 Verses)
VIRAT ISVARA - DARSANAM

VERSE 1 – 8
Introduction

- Mind Free from Ahamkara / Mamakara Sees Everything belonging to Isvara = Visvaroopam Darsanam
- Divya Chakshu = Aham / Mama Rahita Manaha
- Bagwan : Srishti / Sthithi / Laya Karanam
- Universal Harmony = Dharma
- Freewill Aligned to Dharma = Surrender = Nimitta Matram
- Saranagathi Natural.
- We come together, Because of Prarabha.

VERSES 9 – 13 / 35 & 50
Sanjaya's Description
of Vishwarupa

VERSES 15 - 55
3 Phases of Mind

VERSES (14 – 19) Wonderment

- All Glory of Ishvara
- Stagnant Cosmic form

VERSES (20 – 31) Fear

Mouth of Lord = Kala Tatvam

VERSES (32 – 34)

Krishnas Instructions

VERSES (36 – 46) & 51 Bakti

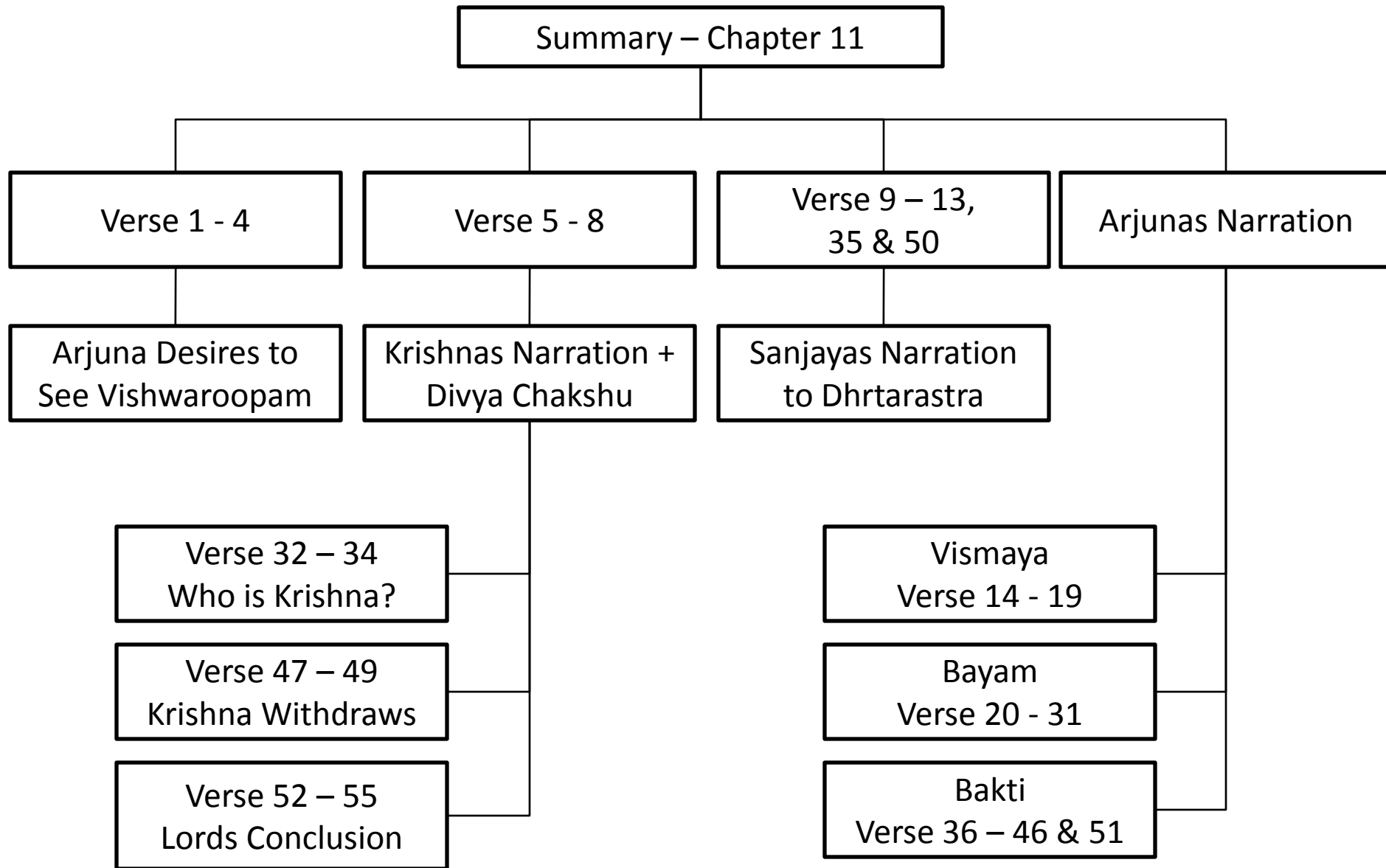
How to Express Attitude of surrender / Freewill Alignment

VERSES (47 - 49)

Krishna Withdraws

VERSES (52 – 55) Conclusion

- EKA / ANEKA Rupa Ishvara
- Benefits of Viswarupa Darsanam



CHAPTER 11 – VERSE 1

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम्।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११.१ ॥

Arjuna Said : “By this word of the highest secret concerning the Self, which You have spoken out of compassion towards me, my delusion is gone.”

a) Madanugrahaya :

- Out of Compassion, to Bless me, you taught me.
- Similar idea in Chapter 10 – Verse 11.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥

Lord says, “Out of mere compassion for them, I dwelling within their heart (mind), destroy the delusion born out of ignorance by the shining lamp of knowledge”.
[Chapter 10 – Verse 11]

b) Paramam guhyam :

- Highest teaching, Un surpassing, Hidden Treasure, Secret Teaching given when mind prepared to accept, beyond Punyam and Papam, taught to selective students.

c) Adhyatma Sanjnitam :

- Atma Vidya, Para vidya, Superior knowledge.

d) Tvaya Uktam :

- You taught me.

e) Tena Vachasa :

- By your Words.

f) Moho ayam Vigatah Mama :

- Arjuna's Moha Described in Chapter 2 – Verse 6 & 7

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

I can scarcely say which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

My heart is overpowered by the taint of pity ; my mind is confused as to duty. I ask Thee, tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee. [Chapter 2 – Verse 7]

- Arjuna sought liberation from Sorrow and conflict (Samsara) He was not clear about Dharma & Adharma.
- Lord gave “Atma Vidya” – Self knowledge as a means for destroying Sorrow. (Discrimination between Atma & Anatma). Greatest hidden Treasure.
- Arjuna's delusion goes partly by seeing Lord as the cause of creation and he says - “My Delusion – what is Atma – Anatma is gone. What is dharma – Adharma is clear.” He has discrimination but with inhibiting factors.
- Removal of Delusion regarding Anatma is one aspect of knowing the truth. It is not Acquisition of knowledge of the reality.
- His faith to detect one divine truth in the world increases. He has realised that there is no separate existence of name and form (Anatma).

- Theoretical Acceptance of oneness is there. No practical experience yet.
- What is central theme of Bagawad Gita?
- Jnana Yoga or Karma Yoga.
- Tena Vachasa : By your words, Arjuna summarises – Tvam Padartha in Chapter 1 – 6 in verse 1 and Tat Padartha in Chapter 7 – 10 in verse 2.

Jivatma : [8 Verses]

Chapter 1 to 6 :

- Sthula, Sukshma, Karana Sharira Vyathirikta, Avasta Traya Sakshi, Pancha Kosha Vilakshana, Sat chit Ananda is Jeevatma.
- Atma – Anatma Viveka done.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

This, the Indweller in the body of everyone is ever indestructible. O Bharata ; and therefore, you should not grieve for any creature. [Chapter 2 – Verse 30]

- Dehi different from Deha, Body – mind complex.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he who knows the Truth, O mighty armed, about the divisions of the qualities and (their) functions, and he who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Anatma Internal Sense Organs interact with Anatma external sense objects.
- I am atma unaffected by these interactions.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥ ३.४२ ॥

- Senses are superior to Gross body.
- Mind is superior to senses
- Intellect is superior to Mind
- Jeeva Atma is superior to Intellect.

They say that the senses are superior (to the body);
Superior to the senses is the mind; Superior to the
mind is the intellect; one who is even superior to the
intellect is He, (the Atman). [Chapter 3 – Verse 42]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८ ॥

He who recognises inaction in action and action in inaction
is wise among men ; he is a Yogi and a true performer
of all actions. [Chapter 4 – Verse 18]

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ ४.१९ ॥

Whose undertakings are all devoid of desires and purposes,
and whose actions have been burnt by the Fire-of-
Knowledge, him the “wise” call a Sage. [Chapter 4 –
Verse 19]

- Atma is Akarta & Anatma is Karta.

प्रलपन्विसृजन्मृच्छन्मुनिमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes –
convinced that the senses move among the sense-
objects. [Chapter 5 – Verse 9]

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the “embodied” one rests happily, in the nine-gate city, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Body & mind compared to a city of 9 doors (2 Eyes, 2 Ears, 2 Nostrils, 1 Mouth, Rectum, Urinary passage are 9 gates of the body that resembles a city).
- Jeevatma – not body or mind. But Lord of Body. Neither acts or causes Body + Mind to act. The city is inhabited by citizens, the objects of the Senses, mind and intellect that generate knowledge and its numerous Consequences. In that city, the embodied being resides, having given up all works.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

With the mind harmonised by Yoga he sees the Self abiding in all beings and all beings in the Self ; he sees the same everywhere. [Chapter 6 – Verse 29]

- Atma Chaitanyam is common in all bodies.
- That Atma we are – Tvam pada Lakshyarth is Jeevatma Svarupa.
- In Chapter 11 ; Verse 1 - Arjuna says, my confusions are gone.

Implied Meaning :

- Bheeshma, Drona, others not going to Die. I am not killer. They are not killed. We are all indwellers of the Body. Immortal by Nature / Svarupa, Witness consciousness.

Karma Yoga 7 Verses are :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only ; but never to its fruits ; let not the fruit of action be thy motive, nor let thy attachment be to inaction.[Chapter 2 – Verse 47]

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ३.८ ॥

You perform (your) bounden duty ; for action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

He who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स सन्न्यासी च योगी च न निरञ्जितं चाक्रियः ॥ ६.१ ॥

The Blessed Lord Said : He who performs his bounden duty without depending on the fruits of action-he is a Sannyasin and a Yogin ; not he who (has renounced) is without fire and without action. [Chapter 6 – Verse 1]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. [Chapter 6 – Verse 5]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self ; but to the unconquered self, this Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

What is Param? Karma or Jnanam?

- Arjuna here says : Adhyatma Jnanam is Param. [After Atma-Anatma Viveka is done].

Mimamsa Reason :

- Karma need not be taught as it is dealt in Vedapurva.
[Prasthan Traya – gita - Upanishad – Brahma Sutra – not for teaching Karma Yoga.]
- Doesn't have “Apporvata” – in Mamamsa. Not new message in Gita. Karma Yoga Vakyams are Anuvada Vakyams in Gita. Restatement of Known fact. Whatever is restatement can't be central message.

Conclusion :

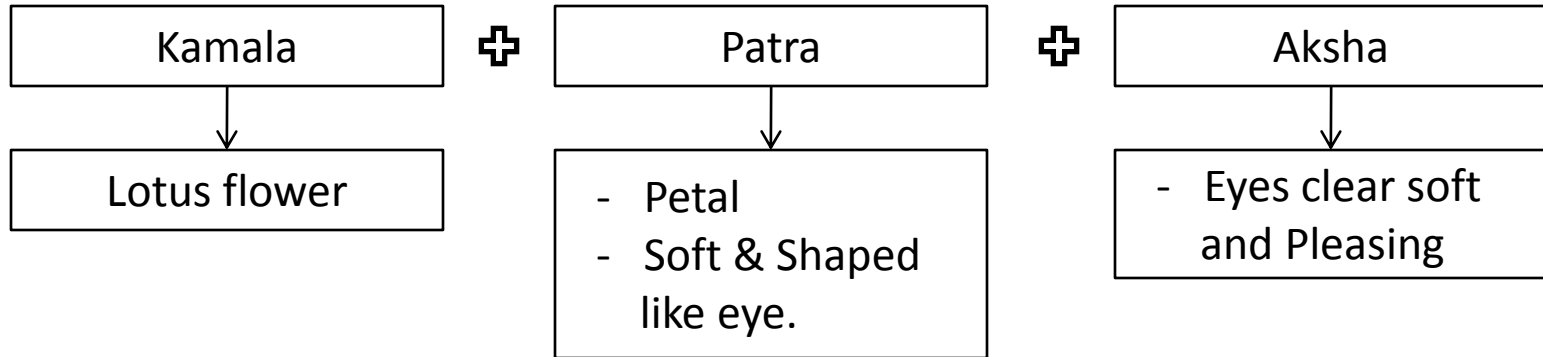
- Karma yoga and Upasana Yoga are important preparatory steps for all to reach the ladder of Jnana Yoga.
- Jnana Yoga gives moksha, liberation to the individual Jiva who now appears bound in the body. Hence it is the central teaching of Gita (Moksha Shastra).

CHAPTER 11 – VERSE 2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

The origin and destruction of beings, verily, have been heard by me in detail from You, O Lotus-eyed Krsna, and also Your inexhaustible greatness.

a) Kamalapatraksha :

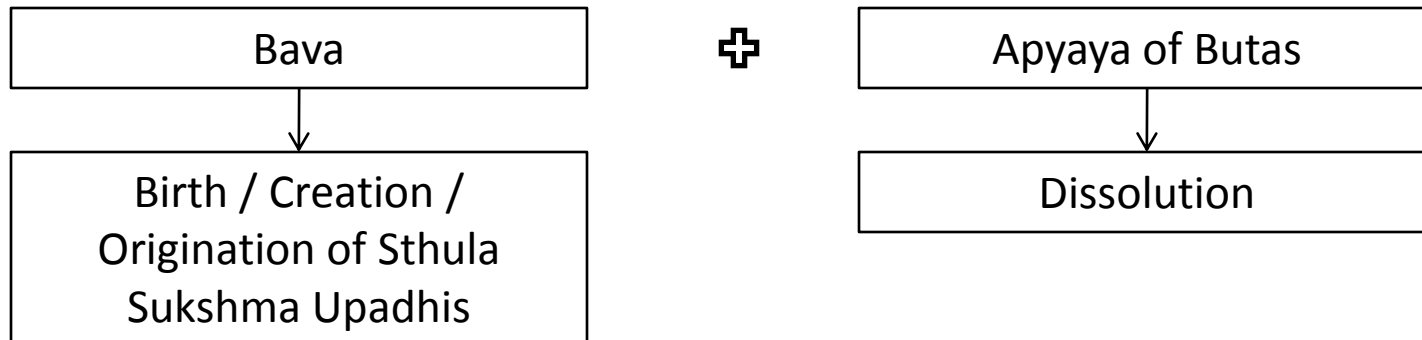


- Kamalati iti Kamalah, one that illumines Brahman – sukha, Ananda, the self.
- Patra means one who protects one from falling.
- Self knowledge saves you from Samsara.
- Ishvara is in through all living beings and objects, Sutare mani gana eva

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O
Dhananjaya. All this is strung in Me, as clusters of
gems on a string. [Chapter 7 – Verse 7]

b) 2 things heard by Arjuna :



c) Butanam :

- Parent of all living beings and inert objects.
- Krishna Seen here as Maya Sahitam Brahman.

d) Vistarah :

- In detail, elaborately.

e) Tvattah :

- From you.

f) Mahatmyam ca Avyayam :

- Nature of Mahatma, glory of Ishvara.

g) Avyayam :

- Perennial – In every creation, your glory comes again and again.
- Absolute, not subject to time.
- Ishvara's Glory is never subject to destruction.

1st Line is Summary of Chapter 7, 8, 9.

2nd Line – Avyayam Mahatmayam – Summary of Chapter 10.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun ; I am the syllable OM in all the Vedas sound in ether, and virility in men. [Chapter 7 – Verse 8]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९.८ ॥

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings, by the force of nature (Prakrti). [Chapter 9 – Verse 8]

Taittiriya Upanishad : 3 – 1

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मन्ति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति ।
अत्ययन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ।

Bhrigu, the son of Varuna, approached his father Varunas, (and said), 'Sir, teach me about Brahman.' to him he replied, 'Food, Prana, the eyes, the ears, the mind and the speech.'

To him he further said, 'that out of which all these creatures are born, being born by which they live, (and again) having departed into which they enter, seek to know that. 'That is Brahman.'

He performed penance ; and having performed the penance. [Chapter 3 – Verse 1]

Janmadyadhikaranam: Topic 2

Definition of Brahman

जन्माद्यस्य यतः ।

Janmadyasya yatah

I.1.2 (2)

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).

- Verse 1 & 2 Summarises entire 10th chapters.
- What is Arjunas Demand now?

CHAPTER 11 – VERSE 3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११.३ ॥

(Now) O Supreme Lord! As you have thus described Yourself, I wish to see (actually) Your Form Divine, O Purusottama.

a) Paramesvara Yatha Tvam = Atmana mevam etad Attaha :

- This imminent form of yourself of which you are talking to me, I totally accept as true. (Anupraveshya Veda Pramanam) It is given by Sakshatkara Brahman. I have seen you in this world – One in many.

Chapter 4 – Verse 1

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१ ॥

The Blessed Lord said : I taught this Imperishable Yoga to Vivasvan ; Vivasvan taught it to Manu ; Manu taught it to Ikshvaku. [Chapter 4 – Verse 1]

Dakshinamoorthy Stotram – Verse 9 :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशु पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

Bhuur-Ambhaamsy-Analo-[A]nilo-[A]mbaram-Aharnaatho Himaamshu Pumaan
Ity[i]-Aabhaati Cara-Acara-[A]atmakam-Idam Yasya-Eva Muurty[i]-Asstakam
Naanyat Kin.cana Vidyate Vimrshataam Yasmaat-Parasmaad-Vibhoh
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||9||

To Him, whose eightfold forms is this moving and unmoving universe, appearing as earth, water, fire, air, space, the sun, the moon and Jiva; beyond whom, supreme and all-pervading, there exists nothing else to those who investigate; to Him, the divine teacher, Sri Dakshinamurti is this salutation. [Verse 9]

b) Parama :

- Means not Limited by Time, Space or objects.

c) Purushottama :

- One who is Purusa and Uttama, the most exalted of all beings.

d) Aishvara Rupam :

Definition of Bhagawan :

- Vishnu Puranam – 6 – 5 – 74.

भगः अस्य अस्ति इति भगवान्
ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः।
ज्ञान-वैराग्ययोश्चैव षण्णां भग इतीरणा ॥

bhagaḥ asya asti iti bhagavān
aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyaḥ |
jñāna-vairāgyayoścaiva ṣaṇṇāṁ bhaga itīraṇā ||

The one who has bhaga is called bhagavan.

Total and absolute overlordship, power, wealth, dispassion, fame and knowledge are known as *bhaga*. [6-5-74]

Bhagawan's Glories :

- | | |
|-----------------------------|---------------------|
| i) Aisvaryaśya – Samagrasya | → Absolute Lordship |
| ii) Viryasya | → Power |
| iii) Yashas | → Fame |
| iv) Sriya | → Wealth |
| v) Jnana | → Knowledge |
| vi) Vairagya | → Dispassion |

e) Drashtum Icchami :

- I want to see your cosmic imperishable, eternal form. Vishwaroopa Darshanam.
[Vision of God = Vision of world in Chapter 11]

CHAPTER 11 – VERSE 4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११.४ ॥

If you, O Lord, think it possible for me to see It, do You please, then, O Lord of Yoga-s, show me Your Imperishable Self-form.

- Arjuna Doubts whether Bagawan will reveal his form – Doubt expressed in this Verse. Modesty and reverence shown here. Arjuna doesn't demand.

a) Manyase Yadi Maya tat drastum Sakyam iti prabho...

- If you consider it is possible for me to see that (form) – O' Lord – Arjuna is desirous, curious, serious seeker.
- Arjuna knows that he is not Qualified to see Lords cosmic form with his normal eyes.
- Without Qualification, desire useless.
- Without desire, qualification useless.
- When both qualification and desire are there, result will come.

Attitudinal Change :

Problem :

- Not in availability of Vishwaroopam. Arjuna wants attitudinal change.
- Learn to look Vishwa Darshanam as Ishvara Darshanam which is called Divinising the world.

Example : "Nataraja" in Temple.

Vishwa Darshana	Ishvara Darshanam
One sees as Art + takes out camera	One sees it as God + takes flower

b) Addresses Lord as :

- Prabhu → Master, who gives everything
- Yogesvara → Lord among all spiritual seekers in Karma yoga, Upasana Yoga, Sravanam, Mananam, Ninidhyasanam levels.
→ Yogi is one who has attained Moksha, keeps maya in his control.
→ Has Asana Siddhi, Body, senses and mind in control.
→ Ashtanga Yoga – Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi for self Mastery.
→ Requests Lord for some of his powers to see Lords Glorious form.

c) Darsaya :

- Please show me.

d) Atmanam :

- Your own self.

e) Avyaya Aisvaram Rupam :

- Perennial, eternal form with inexhaustible galaxies.
- Time bound Jagat comes again and again. So it is Avyaya, eternal.

CHAPTER 11 – VERSE 5

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११.५ ॥

The Blessed Lord said : Behold, O Partha, My forms, by hundreds and thousands, of different sorts Divine, of various colours and shapes.

- Arjuna showed an inflated sense of his role in Chapter 1.
“ I Do not want to cause all problems, I will be incurring sin. “
- Krishna wants to demonstrate there is only one Purusa and everything else is Prakriti.
- That one Purusa is Purusottama which happens to be Atma. There is no second thing.

- a) Pasya** → Look, Visualise, experience.
- b) Partha** → Kuntis son
- c) Me Rupani** → See my forms,
- d) Satasah** → 100's
- e) Sahasrasah** → 1000's in the Body of the Lord (Taittiriya – Akasha Shariram Brahma)
- f) Amita** → Countless, infinite quality.
- g) Nana Vidhani** → Infinite variety, features, different Rupa, Sparsha Rasa, Gandha, Riot of colors.

h) Divyani → Heavenly in other Lokas.

- Seen by Yogis with Miraculous Powers.
- Extended Vision to see other Lokas – Buar, Suar, Mahar, Tapa, Satya Loka.

i) Akrtini → Different Physiques, configurations of beings, creatures.

- When we forget Pancha Anantma – profession, possession, body, mind, world, the world is wonderful. Suppressing Aham + Mamakara, see the world.

CHAPTER 11 – VERSE 6

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११.६ ॥

Behold the Aditya-s (the twelve sons of Aditi) , the (eight) Vasu-s, the (eleven) Rudra-s, the (two) Asvin-s and also the Maruta-s (forty nine types of winds including lightning, thunder, storms etc.); behold many wonders never seen before, O Bharata.

3 Words Divyani, Nana Vidhani, Nana Krutani explained here :

What will Arjuna see in Krishnas single form?

- a) Aditi Devatas → 12
12 Suryas in 12 Months.
- b) Vasus → 8
Presiding Diety of 8 Directions.
- c) Rudras → 11
10 Indriyas + 1 Antahkarana
Brihardanyaka Upanishad : 3 – 9 – 11.
11 makes us cry during death. Rodyati iti Rudra.
- d) Asvini Devatas → 2 – Devatas of Smell
- e) Marut Devatas → 7 Groups of 7 Devatas (49 Devatas) – Heavenly Manushyas.
- f) Adrishta Purvani → Never seen before.
- g) Bahuni → Many
- h) Ascaryani → Wonderful from earthly point of view.

CHAPTER 11 – VERSE 7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११.७ ॥

Now behold, O Gudakesa, in this Body, that the whole universe centred in One – including the moving and the unmoving – and whatever else you desire to see.

Gudakesha :

- Wakeful, Alert student.

a) Mama Dehe Iha :

- In my body here.

b) Ekastitam :

- Eka Adhara, Bagawans Body – in one place.

c) Pashye Jagat Krisnam – Samastham :

- See in totality the entire world.

d) Sacaracharam :

- Movable and immovable.

e) Yat ca Anyat drastum ichhasi :

- Anything else you want to see.

What else Arjuna would like to see?

- Who will win this battle?
- Outcome of this war?

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

I can scarcely say which will be better, that we should
conquer them or that they should conquer us.
Even the sons of Dhritarashtra, after slaying
whom we do not wish to live, stand facing us.
[Chapter 2 – Verse 6]

- Bagawan shows that Arjuna is an instrument Nimitta in the war. Duryodhana's Karma phalam will be borne by him when it fructifies.

CHAPTER 11 – VERSE 8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११.८ ॥

But you are not able to behold me with these your own eyes ; I give you the divine-eye; behold My lordly Yoga.

Seeing One in Many	Seeing Many in One
<p>1) To see essence of individual name and form</p> <ul style="list-style-type: none"> - All Ornaments made of Gold - Focus on each object. 	<p>1) To understand is the work of educated intellect with a faculty to “perceive and know.”</p>
<p>2) Is work of the heart soaked with faith</p>	<p>2) work of the subtle intellect functioning through right philosophical understanding.</p>
<p>3) External sense organs play freely in the world of sense objects.</p>	<p>3) Capacity of intellect to see an idea, Comprehend is the Divine eye.</p>

Example :

- To read Poem – knowledge of Alphabets enough but to understand its subtler beauties and compare with other poems, understanding is required.

- With divine eye one can see the world of multiplicity in Lords own form.

(Yoga power described in VII – 12 & IX – 4)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥ ७.१२ ॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me, yet I am not in them, they are in Me. [Chapter 7 – Verse 12]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥ ९.४ ॥

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Physical eyes not adequate to see Lords Cosmic form.
- Eye of wisdom required or extraordinary eye created by Lord Krishna through his power of Maya.

Arjuna is given Divine eyes to see the cosmic form.

a) Pasya Me Yoga Aisvaram :

- See my wondrous power.
- Yoga here is power of Maya.



b) Na tu sakyase, drastum, mam :

- You will not be able to see me.

c) Anena eva Svachaksusa :

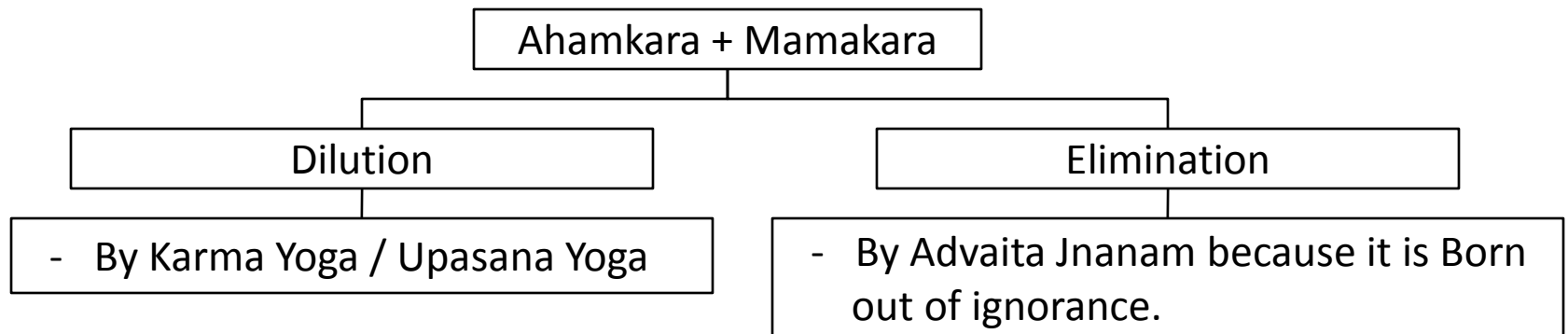
- Merely with your physical eyes divyam.

d) Dadami te divyam caksuh :

- I will give you divine eye.

What is qualification for Vishwaroopa Darshanam?

- Vishwam has arrived during Srishti.
- Our mind needs to be prepared to appreciate it as Ishvara :



- Like induced magnetism, it can happen by grace of Lord. Divya Chakshu –is temporary.

Arjunas Divya Chakshu Had

Exalted Vision

- Understanding this Loka is Ishvara
- Can come from Karma Yoga and Upasana Yoga.
- Can't get future view from Karma Yoga + Upasana Yoga.
- Exalted Vision enough for Moksha

Extended Vision

- Learning other Lokas are Ishvara is grace.
- Heaven and all 14 Lokas – Buar, Suar, Brahma Lokas.
- Spatially and timewise extended vision.
- See future of Mahabarata war. Who will Die when. We can't see. What will happen tomorrow.
- “ESP”
- Essence : Who will Die in Kauravas / Pandavas.

Vishwaroopa Description

Krishnas (Verse 5 to 7)

Sanjayas (Verse 9 to 15)

Arjunas (Verse 15 to 46)

- Vishwaroopa in front of us all the time. Its non-availability as Ishvara is a defect of mind. As long as spectacles of Aham and Mama are there, there will always be problems in the Universe, we will not see Divinity.

- Our eyes contaminated with Raaga, Dvesha, Aham, Mama.
- Aham Mama converts Ishvara Srishti into Jeeva Srishti.
- Dropping Aham – mama will convert Jeeva Srishti into Ishvara Srishti
(Panchadasi Chapter 4)

Padartha / Ishvara Srishti	Vishaya (Jeeva Srishti)
- This is a clock	- This clock is mine
- Padasya Artha	- Has relationship
- Meaning of word	- Becomes Bogya Vishaya capable of Binding me.
- For Jnani : Entire creation Padarta including Body / Mind	- Vi – Sinoti badnati.

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥

Arjuna Said : Seeing these my kinsmen, O Krsna,
arrayed, eager to fight... [Chapter 1 – Verse 28]

- As long as Svajanam occupies mind, no Vishvaroop Darshanam.
- Vishwaroop Darshanam is converting Vishaya into Padartha by understanding all belong to Ishvara.
- With Divya Chakshu, Lord Diluted Ahamkara and Mamakara from Arjuna and converted his vision from Jeeva Srishti to Ishvara Srishti.

CHAPTER 11 – VERSE 9

सञ्जय उवाच

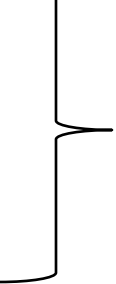
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११.९ ॥

Sanjaya said : Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Partha His Supreme Form, as the Lord (of the Universe).

Verse 9 – 13 :

- Sanjaya's Narration to Dhritarastra in place of Hastinapura. Sanjaya also gets Divya Chakshu.
- Inner Transformation taking place in Arjuna. Arjuna overwhelmed by Divya Chakshu.
- Sanjaya Master of ceremony comes in.

Sanjaya refers to Krishna here as :

- | | | | |
|--------------------|---|---|------------------------------|
| a) Maha Yogeshwara | → Lord of all Yogis.
Lord of Maya.
Narayana who steals, Robs,
impurities from Baktas mind. |  | Shows Parama form
of Lord |
| b) Mahan | → Limitless. | | |
| c) Hari | → Destroys Papam. | | |

d) Param Rupam Aishvaram – Vishwaroopam :

- In one sweep, Lord Krishna shows entire Universe of all forms without losing their individual form in his Cosmic form.

Normal Vision :

- All Ornament forms lost in undifferentiated Gold form.
- All wax animal forms rolled into one indistinguishable wax form.

CHAPTER 11 – VERSE 10

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११.१० ॥

**With numerous mouths and eyes, with numerous wonderful sights,
with numerous divine ornaments, with numerous divine weapons
uplifted... (such a form He showed.)**

Aim of Vishwaroopa Darshanam :

- to make Arjuna see one whose form includes all forms and who is Atma, the truth of all forms.
- Bhagavan shows to Arjuna and Sanjaya “Viswarupa” from his Maya Shakti.
 - a) Aneka – Vaktra** → Millions of Mouths
 - b) Aneka – Nayana** → Millions of Eyes
 - c) Aneka – Adbuta Darshanam** → Countless wonderful objects
 - d) Aneka Divya Abarnam** → Splendid Ornaments belonging to Ishvara.
 - e) Divya-aneka-udyata-ayudha** → Special instruments of destruction not seen in this world.
- See Bheeshma / Drona as part of Vishwaroopa Ishvara not as related to Arjuna.
- See everything belonging to Ishvara (Aishvaryam).

CHAPTER 11 – VERSE 11

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११.११ ॥

Wearing divine garlands (necklaces) and apparels, anointed with divine unguents (perfumes), the all-wonderful, resplendent, boundless with faces on all sides.

- a) Divya – Malya ambaradhara** → Decked with Garlands, Celestial flowers and Garments beyond imaginations.
- b) Divya – gandha – anulepana** → It is Anointed with Extraordinary fragrant Sandal Paste and Perfumes.
- c) Sarvascharya maya** → Great endless wonder
- d) Devam** → Effulgent.
- e) Anantham** → Without Limitations.
- f) Visvatomukha** → No end to this form, No top, No bottom, No width. Sarva Atma Mukha.
- g) Atma** → Inherent Truth behind all forms and all human beings.

- Exalted Vision is looking at already existing things and beings as Lords. Become Divyam – Divine with change in attitude.

Example :

- If Hungry, Banana – Goes mouth Directly.
- Divya Banana – Goes to eyes as Prasad, gives attitudinal difference.

CHAPTER 11 – VERSE 12

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११.१२ ॥

**If the splendour of a thousand Suns was to blaze all at once
(simultaneously) in the sky, that would be like the splendour of that
Mighty Being (great soul).**

- Similes are of 2 types.
 - a) Existing in the World.
 - b) Imagination
- Here effulgence of Lord Krishna is Described with Sambhavita Upama – illustration – imagination.
- Think of brightness of a blazing midday summer Sun. Imagine 1000 sun's rising simultaneously.
- That is effulgence of Ishvaras Cosmic form, glow of mighty being.

CHAPTER 11 – VERSE 13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११.१३ ॥

There, in the body of the God of gods, the Pandava (Son of Pandu) then saw the whole Universe resting in one, with all its infinite parts.

- Sanjaya – Samyak Indriyanam Jayaha Yena.
One who has mastered Jnanaindriyas and Karma indriyas. Has extraordinary speech Discipline.
- In the Body of Lord, Vishwa Shariram, Akasha Shariram, Cosmos one limb of Lord.

a) Tatra :

- In the Universal form of Lord.

b) Ekasmin Sthitham :

- In one form of Bagawan.

c) Anekadha Pravibhaktam :

- See distinctions Sajatiya, Vijatiya, Svagata Bheda.
- See Variety in 14 Lokas, Planets, Continents, countries.
- When taken in totality – wonderful world. Go near and in individuality see problems. Earth seen from Moon wonderful. Problem comes because of Mamakara.
- Bheda means Variety.
- Pravibaktam means Divided.

d) Apasyat Jagat Krtsnam :

- **Saw entire world consisting of :**
Devas – Celestials
Yakshas
Raksasas
Gandharvas
Manushyas – Human
Plants, Animals.
- Sanjaya Saw entire Universe in body of the Lord within one form but each retaining the distinction.
- Cosmic man is the vision of Universe through a mind which has ceased to act with time and space.
- Arjuna's physical and psychological conditions on seeing Lords form described now.

CHAPTER 11 – VERSE 14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११.१४ ॥

**Then, Dhananjaya, filled with wonder, with his hair standing on end,
bowed down his head to the God and spoke with joined palms.**

- Sanjaya focuses attention from Bagawan to Arjuna.
- He notices mixed emotions of wonderment and fear in Arjuna.

a) Vismaya – Avistah :

- Overwhelmed, wonderstruck.

b) Hrstaroma :

- Impact of emotions is so great that his Hairs stand on his body.

c) Sirasa Devam Pranamya :

- Saluting the Lord with his head, had great admiration of Lord, bowed to Lord.

d) Krtanjali :

- Namaskaram.

e) Anjali :

- Bringing palms together, as expression of Devotion, Arjuna's reverence for Krishna increases.
- What were the actual words of wonderment that burst out from Arjuna?

CHAPTER 11 – VERSE 15

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान्।

ब्रह्माणमीशं कमलासनस्थं ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११.१५ ॥

I see all the gods, O God, in your body, and (also) hosts of various classes of beings, Brahma, the Lord of Creation, seated on a Lotus, all the Rsi-s and celestial serpents.

Verse 15 – 29 :

- Arjuna's description of Vishwaroopa Ishvara.

Extended Vision :

Devan Deva :

- Krishna addressed as God of Gods.

In the Body of Krishna, Arjuna Sees :

a) Sarvan Devan Pasyami :

- I see all celestials.

b) Bhuta – Visesa – Sanghan :

- See varieties of bodies – Sthavara – Stationary like tree and plants (Nonmoving living beings) and mobile – Jangama like animals, human beings. Also starfish, Jelly fish, Octopus in different configuration.

c) Brahmanam Isam :

- See Lord as Four faced Lord creator of everything seated in Kamalasanastham, Kamala – Lotus.
- Seeing Brahma Loka not Brahman because he is not seeing himself as Brahman.
- Sees all in Apra – Vidya, not separate from Ishvara.

Mundaka Upanishad : 1st Mantra – 1st Chapter

Sanskrit Vocal

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता बुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

Meaning

Mantra No. 1:

Brahma was the first among the divine beings. This Lord of all, the protector of all, imparted to his eldest son Atharva this Brahma-Vidya which is the basis of all sciences.

Brahma-Vidya is the fundamental science because it is the explanation and the very substance of all knowledge, the different aspects and branches of which are all lower forms of knowledge.

d) Sees Divine Rsis :

- Vasishta, Vamadeva, Vishvamitra.

e) Divine Snakes :

- Vasuki (Associated with Siva)
- Anantha (Associated with Vishnu)

- In the Virat Cosmic form, all the other Lokas are included.
- The Microcosm – Vyasti is the Macrocosm Samasti.

Vision Before	Vision Now
- Vishwa	- Vishwaroopa Ishvara
- Universe	- Universal form of Lord in Akasha Shariram of Lord.
- Secular	- Sacred

- After removal of Ahamkara, secular – Sacred division is wiped out.
- Sees more than what sense organs can perceive, by lords grace.

CHAPTER 11 – VERSE 16

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११.१६ ॥

I see Thee of boundless form on every side, with manifold arms, stomachs, mouths and eyes ; neither Thy end, nor the middle, nor also the beginning do I see ; O! Lord of the Universe, O! Cosmic - Form.

Arjuna sees all Bagawan as Maya.

- Ananta Rupam with countless Arms (Bahoo), Stomachs (Udaram), Mouths (Vaktrani), Eyes (Netram).
- All this seen as Vishwaroopa Ishvara. All forms included in Vishwaroopa Ishvara.
- Yakshas, Asuras, Siddhas, Rsis presented in Puranas in different Lokas
- *Na antam Pasyami* – There is neither top or bottom.
- *Na Adi Na Madhyam Na Anta* – Nor any beginning or middle or end.
- In Visvarupa can't see any limit – no beginning or end, so everything appears in middle. Can't define middle in an infinite thing.
- **Lord Krishna addressed as :**
 - a) Visveshvara Lord of the world
 - b) Visvarupa – the very cosmic form...
- Lord is the one dynamic truth behind every organ of activity and in every existent thing.
- Universal Oneness is not an object of perception but a fact to be realised, understood.
- The truth from which all names and forms rise, exist, merge back.
- One thread runs through all mortal beings and finite things of the world, making a single garland of them all.
- Limited intellect is not the instrument to perceive the Universal form. Form has to be transcended to formless by Aham, Mama Dilution.

Exalted Vision	Extended Vision
- Don't see this world as world but as God.	- From Practical Angle, it is useful to develop Sadhana Chatushtaya Sampannam (Vairagyam) which is required for Aham Brahma Asmi Jnanam.
- Not Lord of Universe but Lord as Universe	- From Spiritual Angle, Extended Vision not required for Moksha - All eyes belong to Sahasra Sirsha Purushaha..... (Purusha Suktham : 1 - 1)

Purusha Suktham : 1 - 1

Sanskrit Vocal

Transliteration

ॐ सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठदशाङ्गुलम् । १

sahasra-shīr-shā purushah(a) | sahas-rākshas sahasra-pāt(u)
sa-bhūmim-vishvatō vrutvā | atya-tish-thad dasān-gulam 1-1

Meaning

The Purusha has thousand heads, He has thousand eyes, He has thousand feet, He is spread all over the universe, And is beyond the count with ten fingers.

CHAPTER 11 – VERSE 17

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११.१७ ॥

**I see Thee with crown, Club, Discus ; a mass of radiance shining
everywhere, very hard to look at, all round blazing like burning fire
and Sun, and incomprehensible.**

Version I :

**The chakra, or
discus:**

- To Travel and Destroy.
- Kala Cakra, annihilates.

The mace:

- Hammers one to shape and discipline.



The conch:

- Calls man to Duty.

The lotus flower:

- Peace, Joy, Auspicious, Happiness.
- Asks devotees to surrender and Lord will protect.

Version II :

The chakra, or

discus:

Symbolises the
mind



The conch:

The sound this
produces 'Om',
represents the
primeval sound of
creation

The mace:

Represents
mental and
physical strength

The lotus flower:

An example of
glorious existence
and liberation

Description of Universal Form :

I see you in the form of Lord Vishnu that we invoke and worship :

Who is God? Visnu?

- Lord is master of Circumstances and has Lordliness over the world of finite things and happenings Ruler of impulses.
- No authority or effectiveness is possible without self control and self mastery.
- No man can live happy and mighty life unless he has conquered his passions and crowned kinship over himself.

Extended Vision :

- **Kirita** → Wearing a crown
- **Gada (Conch) & Chakra (Discus)** → **Vishnu depicted with 4 Hands :**
Wielding a mace 'Gada' Conch in one hand (Calls man to duty) threat at close quarters and Cakra in the other – to travel and destroy. Cakra is Kala Cakra which is the principle of Annihilation.
- **Club** → Third hand offering refuge and safety. Destroys Samsara and Protects us. Shapes and disciplines man.
- **Lotus** → Fourth hand pointing to the feet asking Devotees to surrender and Lord will protect them and get peace & Joy.

- **Tejorasim (Mass of Radiance)** → A column of brilliant effulgence within which is everything.
- **Samantata** → Light is from all sides.

Dipta-anala -arka Dyutin :

- A brilliance equal to a conflagration and the blazing sun.
- Consciousness is the light in which we see our thoughts and emotions. It is the same light beaming out through the sense organs, illumines the forms and shapes and sound. This light of awareness was blinding all faculties of perception, feeling and understanding.
- Divine truth is one and the same everywhere at all times. Manifestations vary according to the grossness or subtlety of the equipment through which it expresses.

Aprameya : 2 Meanings

- a) It is Aprameya – Cosmic form, not a limited form. Normal meaning is subject (Not an object of Knowledge). As Everything in the Cosmos is Isvara, Arjuna is not able to say “This is you”. Can’t objectify.
 - See flower through a thought in the mind. All other objects are omitted when you think of a flower. Here Arjuna seeing cosmic form which is not available to be circumscribed. It is not available for Distinct understanding. That is why it is cosmic form.

- b) Truth is the subject and not an object of intellect – hence Aprameya. The self is the knower, the feeler, the perceiver. It is not what is perceived, felt or thought.
- Feelings are incomprehensible.
 - Subjective experience.
 - Truth is the subject and not an object of intellect.
 - Self is knower, feeler, perceiver. It is not perceived, felt, or the known.

CHAPTER 11 – VERSE 18

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११.१८ ॥

You are the Imperishable, the Supreme Being worthy to be known. You are the great treasure-house of this Universe. You are the imperishable Protector of the Eternal Dharma. In my opinion, You are the Ancient Purusa.

1st Explanation :

Introduction :

- Spiritual Growth of Sadhaka – Eka to Aneka to Arupa Ishvara.

Chapter 8 – Verse 3 :

Sanskrit Vocal

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

Meaning

Blessed Lord said :

Brahman is Imperishable, the Supreme ; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called “work.”.

- Nirguna Brahman is Adhishtana of Saguna Vishwaroopa Ishvara. Here Arjuna only infers Adhishtana Brahman.
- Physically not 2 Separate.

One Brahman (Substance)

Saguna Ishvara

Nirguna Ishvara

Vyavaharika Drishtya

Paramartika Drishtya

Nama Rupa
Pradhana Drishti

Content Drishti

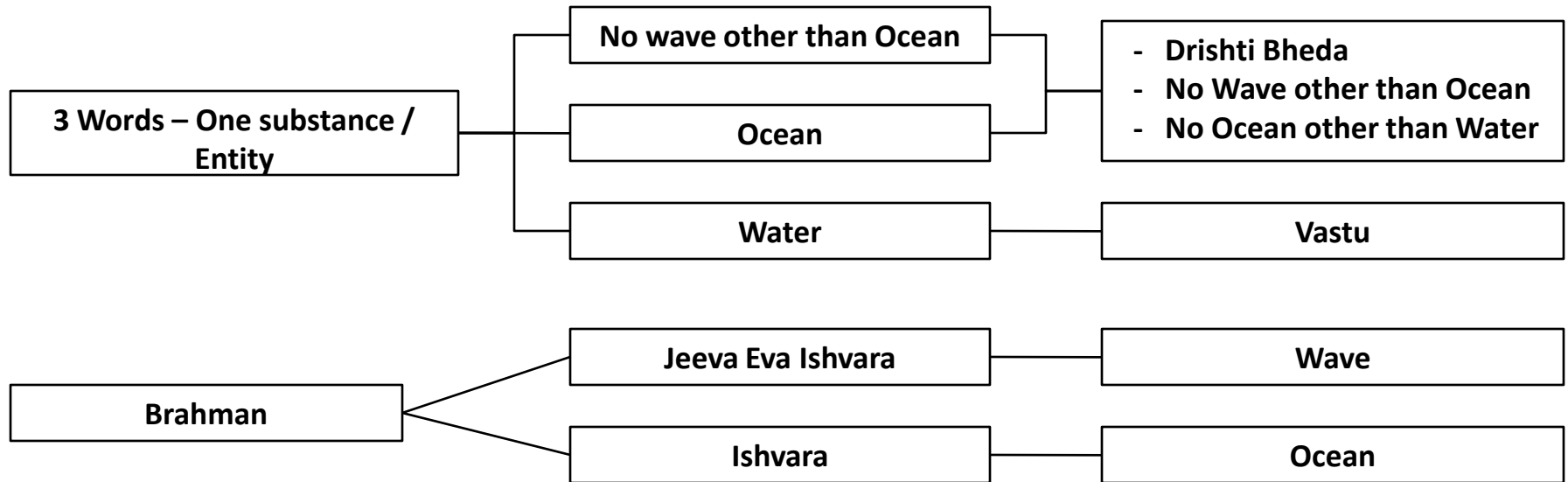
One Drishti (Gold Angle)

Nama Rupa Chain

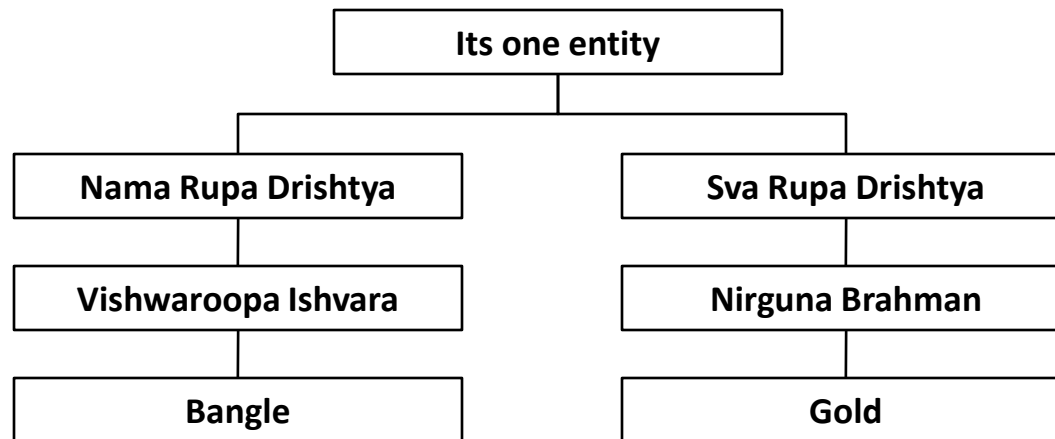
Svarnam Paramartika
Nirguna Svarupam

What is here in front

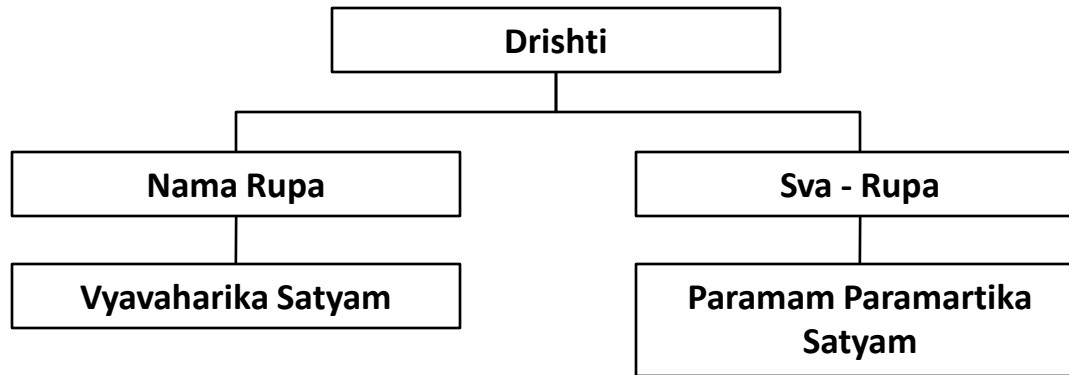
- Use 2 words, not 2 entities. Only Drishti Bheda, Natu Vastu Bheda.



- Jiva eva Ishvara.
- Ishvara eva Brahman.



- Tvam Aksharam – w.r.t. content, Adhishtanam, core, you are Paramam, Absolute Reality.



Chapter 13 – Verse 13 :

Sanskrit Vocal

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

Meaning

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

b) Paramam – Supreme - Limitless

- **Jagat Karanam / Substratum :**
- Everything seen within Cosmic form of Krishna. Understand Lord as Jagat Karanam which is Param Brahma in which the Cosmic form Rises, exists and merges into.

c) Veditavyam

- One to be known by Seekers.

Mundak Upanishad : 1 – 1 – 4

Sanskrit

तस्मै स होवाच । द्वे विद्ये वेदितन्ये इति ह स्म यद्ब्रह्माविदो
वदन्ति परा चैवापरा च ॥४॥

Transliteration

tasami sa hovāca: dve vidye veditanye iti ha sma yad
brahmavido vadanti parā caivāparā ca.

Meaning

To him he replied, "There are two kinds of knowledge to be known, - thus say the Vedic scholars. They are the higher and the lower knowledge.

2 Types of Knowledge (Mundak Upanishad 1 – 1 – 4)	
PARA	APARA
<ul style="list-style-type: none">- Known by Sruti only.- Knowledge of Akshara Brahman, Changeless imperishable Brahman.- Only Adhishtana here, doesn't change and in whom all these appear is Atma – Drishta – Seer.- Sathyam.	<ul style="list-style-type: none">- Knowledge of Things- Worldly Knowledge- Drishyam (seen)- Mithya

Stepping Stone	Final Understanding (To be known)
<ul style="list-style-type: none">- Eka Rupa Ishvara Jnanam- Aneka Rupa Ishvara Jnanam	<ul style="list-style-type: none">- Arupa Brahman
<ul style="list-style-type: none">- They can't give Moksha- Both give Sadhana Chatushtaya Sampatti	<ul style="list-style-type: none">- Only Arupa Brahma Jnanam gives liberation. Therefore "Veditavyam"

d) Tvam Asya Visvasya Param Nidhanam

- You are ultimate basis of Jagat. Param Brahma. Like pot has basis in clay, chain in Gold. Ultimate Basis of Universe is you the Lord.

Nidhanam :

- In which something is placed.
- Axis – on which the spokes of the wheel are placed. Lord is the foundation of experiences, Physical, mental, intellectual levels. Changeless substratum, knowing principle in which Time and space play and go away.

e) Tvam Avyaya :

- You are Avyaya (Eternal).
- Since all forms depend on you (Inferred).

f) Sasvata Dharma Gopta :

- Protector, Guardian of all eternal Laws (Nitya Dharmah)
- Creation order never changes.
- Recognises Lord as Parameswara.

g) Sanatana :

- Eternal Purusa.

h) Aprameyam :

- Vishvaroopā's size not measurable.

Chapter 8 – Verse 18 :

Sanskrit Vocal

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ ८.१८ ॥

Meaning

From the unmanifested all the manifested proceed at the coming of the “day” ; at the coming of “night” they dissolve verily in that alone, which is called the unmanifest.

Chapter 15 – Verse 13 :

Sanskrit Vocal

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३ ॥

Meaning

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment.

- Ishvara + Universe eternal in Vyavaharika plane. Therefore, universe is body of Ishvara.
- Negation – Bada – means understanding, it does not have absolute reality.
- Does not have Sat of its own. Universe is governed by Vyakta + Avyakta.

i) Purusham :

- Indweller of city of 9 Gates. Life principle in the Body and in the Universe. It must be sought not as one of the objects of the world but as subjectively in us. Consciousness principle is the Spark of life in us and in the Universe. This alone takes up the Universal form.

j) Me Matah :

- My Appreciation.
- You are complete being that includes all and is basis of all.
- Here Arjuna doesn't include himself in the creation and sees himself as Param Brahma. Then it becomes immediate knowledge – Aparoksha Jnanam which is Moksha. Here he sees Brahman as Jagat Karanam – Paroksha Jnanam.

2nd Explanation :

Go from Vishwaroopa Ishvara to Nirguna Brahma :

Aksharam Brahman : Absolute Truth

- No change in condition – Nirvikara.
- Not affected by Time, Space, Objects.
- Beyond cause & effect.
- Turiyam
- Purusha
- None seeking liberation is the ultimate truth, Jiva is never bound.
- Adhishtanam for Mithya Jagat.

Chapter 13 – Verse 13 :

Sanskrit Vocal

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

Meaning

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

- Know Brahman not as object of knowledge but as I myself.

Aprameyam :

- In measurable (Chapter 11 – Verse 17)

Sanskrit Vocal

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११.१७ ॥

Meaning

I see Thee with crown, Club, Discus ; a mass of radiance shining everywhere, very hard to look at, all round blazing like burning fire and Sun, and incomprehensible.

- Unobjectifiable, impercievable (Chapter 2 – Verse 18)

Sanskrit Vocal

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ २.१८ ॥

Meaning

They have an end, it is said, these bodies of the embodied Self. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.

Paramartika Drishti :

- Content – Gold Drishti.
- Svarupa Drishti.
- I am everything – ultimate level.
- Veditavyam – Nidhanam, Vivarta (Material Cause) Upadana Karanam.
- For Dharma, Artha, Kama need not know Brahman.
- Brahman only for Moksha (For Mumukshus)

- Doesn't have absolute reality.
- Doesn't have existence of its own.

Mandukya Upanishad : Chapter 2 – Verse 32

Sanskrit Vocal

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

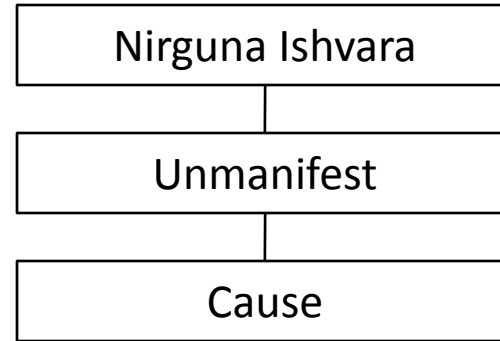
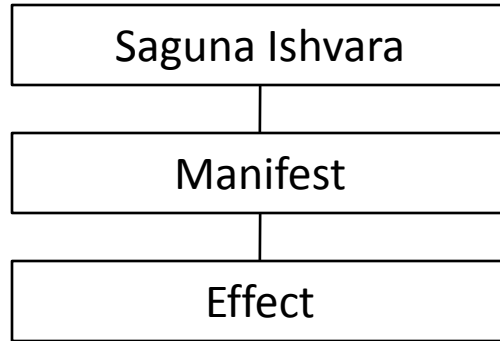
Meaning

There is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker of liberation and none liberated. This is the absolute truth.

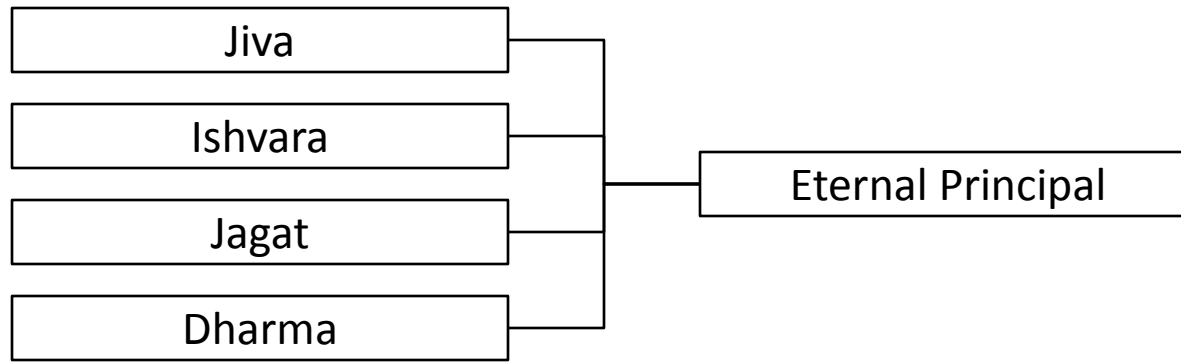
- Everything inexplicable, appearance without existence of its own.

Saguna Ishvara : Relative truth

- Universe has Srishti, Sthithi, Layam.
- Universe manifests and unmanifests.



- Jagrat, Svapna, Sushupti.
- Gross / Subtle / causal bodies.
- Prakrti, Governed by Karma – Dharma – Kala.



- Inexplicable Appearance.
- Ishvara himself appearing as Jagat. “Vishwaroopam” is Ishvararoopam.
- Jiva, Jagat, Ishvara come under one plane.

Chapter 8 – Verse 3 : Aksharam

Sanskrit Vocal

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

Meaning

Blessed Lord said :

Brahman is Imperishable, the Supreme ; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called “work.”.

- Nirguna Ishvara is inferred from Saguna Ishvara Paroksha Vastu.
- Ishvara with his Yoga Maya Shakti appears as this Universe (Galaxies are moving with Invisible Ishvaras Shakti).
- Vyavaharika Drishti Jagat.
- Ishvara is everything at one level.

Dharma Gopta :

- How long have you been?
- Anaadhi - Beginningless
- Saguna Ishvara + Nirguna Ishvara.
- Not 2 – Not Dichotomous things.
- Understand Ishvara's nature here (effect).
- Nirguna itself appears as Sagunam (Cause).

Nidhanam :

- Where is space accommodated?
- What is ultimate support of Universe?
- That in which everything is located.
- Locus – bus stand.

Nirguna Ishvara



Maya Shakti



Saguna Ishvara

- Jagat is Eternal
- Maya Shakti is eternal
- Ishvara is eternal

- Only Vyavaharika Satyam.
- Taking it as absolute entity is superimposition on reality.
- Can't be eliminated in physical plane. Therefore eternal.

Vyavaharika Satya

Chapter 8 – Verse 18 :

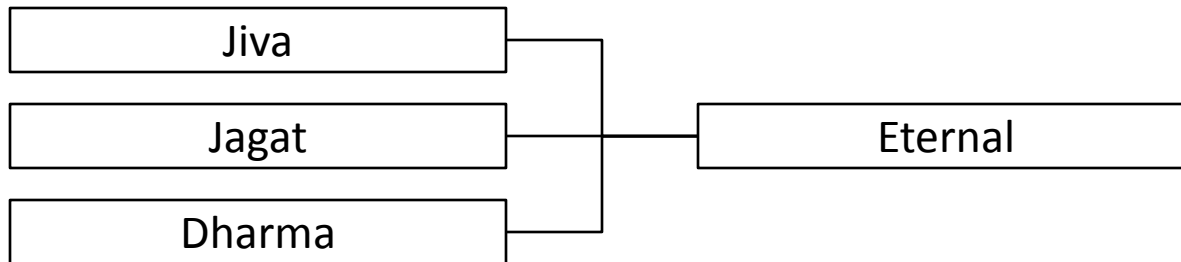
Sanskrit Vocal

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

Meaning

From the unmanifested all the manifested proceed at the coming of the “day” ; at the coming of “night” they dissolve verily in that alone, which is called the unmanifest.

- Very important verse.
- From Vyakta rupam in Srishti. Avyakta Rupam in Pralayam Vyaktam originates from Avyaktam and exists in Avyaktam – Unmanifest condition.
- Universe Governed by Avyakta.
- **What governs Universe?**
- Dharma = Punya / Papa Karma.
- Ishvara manifests as in 14 lokas and who goes to which loka is decided by Karma phalam.



- Maintainer of Dharma is also at eternal at Saguna level.
- Sashvata Bava – beginningless, Nitya Dharma.
- Purusha = Para (Paramatikam) + Apra (Vyavaharikam)

CHAPTER 11 – VERSE 19

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम्।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११.१९ ॥

I see You without beginning, middle, or end, infinite in power, of infinite (endless) arms, the sun and moon being (Your) eyes, the burning fire (Your) mouth, heating the whole universe with (Your) own radiance.

a) Anaadimadhyantam :

- Sees Cosmic form all over.
- No end anywhere. You are Omnipresent, present everywhere.

b) Anantavirya :

- Endless Power / Sakti.
- Omnipotent one essential strength behind every hand that acts and achieves.

c) Anantabahu :

- With numerous legs and hands everywhere.

d) Sasi – Surya – Netra :

- A form that has Sun and Moon as Eyes, space is the body, heaven is the head, Prithvi the feet (Classic description for Meditation). Third eye is Agni. They represent all sources of energy and oneness between individual and Total cosmic form.

e) Hutasa :

- Agni which eats all that is offered.
- As Agni is revealer of things it is Vak Devata (Speech) & as Revealer of Taste, Rasa Devata.

f) Dipta – Hutasa :

- Well lighted.
- Blazing fire during Yagna Agni consumes all Hutam / Oblations. Planets swallowed by Bagawan.
- Fire also represents consciousness which illumines and imparts warmth of life to the Universe.

g) Vaktra :

- See Blazing fire as your Mouth. Destructive all consuming mouth of Lord.
- Gradually gives way to fear (Seed word). Swallower of all people in Battlefield.

h) Svatejasa Visvam Idam Tapantam :

- You heat up and energise the world of names and forms.
- Radiation of fire spreads all over consuming us gradually as we get old.

CHAPTER 11 – VERSE 20

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ११.२० ॥

This space between the earth and the heavens and all the quarters is filled by You alone ; having seen this, Your wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being.

- Transition from wonderment to fear.

a) Tvaya Ekena :

- Entire infinite world pervaded by Vishwaroopa Ishvara, Universal oneness.

b) Disasca Sarvah :

- 10 Directions – 4 primary, 4 secondary (NE / SE), up + down. Jagat is Isvara.
- We need this vision first before coming to “Aham Brahma Asmi”.
- Vishwaroopa Darsanam removes 95% of Samsara.
- Cannot gain I am Chaitanyam – Jnanam, and forget world.
- Accept everything as integral part of “I” & Life.

Chapter 9

Verse 4

I am Material cause

Sanskrit Vocal

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

Meaning

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.

Verse 5

I am efficient cause

Sanskrit Vocal

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Meaning

Nor do the beings exist (in reality) in Me – behold My divine Yoga supporting all beings, but not dwelling in them, am I My Self, the ‘efficient-cause’ of all being.

Antariksa :

- Space between heaven and earth.

c) Mahatman :

- The one whose atman / body is Mahan, all pervasive accommodating whole creation, Generous, Good hearted Nature.

d) Adbhutam :

- Wonderous, never seen before.

e) Ugra :

- Most frightening.

f) Dristva Loka trayam :

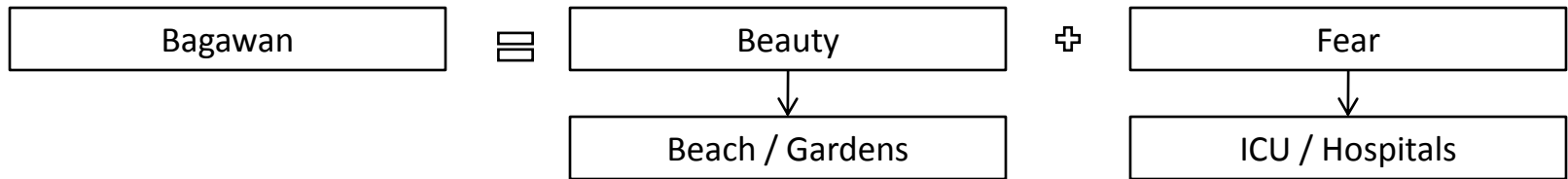
- Seeing people in 3 worlds.

g) Pravyatitam :

- I am Shaken.

Why is cosmic world frightening?

- Only if seen separate from yourself.
- If you include your form, who will be afraid of whom. There will be no second thing.
- Dvitiyam hi bayam bavati – only from 2nd thing there can be fear.
- Arjuna saw a world within Krishnas form, hence frightened.
- Each one of us sees the world, through the windows of our mind. As our mind is, so is the world to us.
- Felt staggered and trembling in himself when he looked at the world in that mental condition.



- Requires maturity to appreciate both. Comes from Karma Yoga.
- Immature see world as constantly frightening. Don't see Vishwaroopa Ishvara. See self and the world separately.

CHAPTER 11 – VERSE 21

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्धीताः प्राञ्जलयो गृणन्ति।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११.२१ ॥

**Verily, into You enter these hosts of Deva-s; some extol You in fear
with joined palms ; “May it be well” thus saying, bands of great Rsi-s
and Siddha-s praise You with hymns sublime.**

Chapter 2 – Verse 6 :

Sanskrit Vocal

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

Meaning

I can scarcely say which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

- Lord shows Pandavas win... the Mahabaratha war in this verse.

Death :

- Seen objectively in the world, we accept.
- Seen subjectively, with Aham and mamakara becomes Samsara. Arjuna sees death objectively here.

a) Surasanghas :

- Devatas have come down to remove Adharma.
- Adharma weighs one down and brings pain in the heart. Born of devas, come in the form of Human beings.

b) Amhi :

- Fighting soldiers on both sides.

c) Vishanti :

- Dying.

Various Amsha's of Devatas

- Arjuna – Dharma Putra.
- Bheema – Vayuputra
- All are Vasu devatas in Manushya Rupam, dying.

d) Kecit :

- Do Namaskaram frightened inside in the last minute.
- Drona, Bhishma, Karna, Jayadratha are not ordinary people but yet they are afraid.
- Some soldiers frightened because Duryodhana will kill them if they Run away.

e) Pranjalayah Grananti :

- With folded hands, saluting the Lord.

f) Maharisis Sidda Sanghas :

- Sages : Praying.
- Vaidikas – Vasistha
- Yogis – Siddas – Kapila – with extraordinary powers.
- They see bad Omens on the battle field. Meteors falling, stars falling.

g) Svasti iti Uktva Stuvanti Tvam Stutibih Puskalabhihi :

- Prayed for well being.
- To mollify the inevitable destruction.
- Praise the Lord with Glorious world. Pacifying Lord.

CHAPTER 11 – VERSE 22

रुद्रादित्या वसवो ये च साध्या विश्वेश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११.२२ ॥

**The Rudra-s, Aditya-s, Vasu-s, Sadhya-s, Visve-deva-s, Asvin-s,
Maruta-s, Usmapa-s and hosts of Gandharva-s, Yaksha-s, Asura-s
and Siddha-s – they are all looking at You, all quite astonished.**

Exalted View :

- Vishwaroopa Darsana rare but available to all mature people who have progressed from Eka Rupa Isvara to Vishwaroopa Ishvara.
- Vishwaroopa has both emotions – wonder and fear which even Devatas experience and are astonished seeing the terrible form.

Adityas	12	Sun
Rudras	11	Sprit of Destruction
Vasus	8	Lord of Seasons
Vishve	10	Lesser Lords
Sadhyas	-	Spirits of Sky
Ashvini Kumar	2	Horseman Twins
Marutas	49	Storm Lords
Usmapas	-	Pitru Devatas
Group of Gandharvas	-	Ha Ha, Hu Hu – Leaders of Musicians
Yakshas	-	Kubera – Diety of wealth
Asuras – Virochana	-	Leader of Asuras – Disciple of Brahma (Chandogyo Upanishad Chapter – 8)
Siddhas	-	Kapila Muni

- Viksante tvam Vismitah ca eva Sarve – All of them see you and are astonished due to fear.

CHAPTER 11 – VERSE 23

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरूपादम्।
बहुदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११.२३ ॥

**Having seen Your immeasurable form, with many mouths and eyes, O
Mighty-armed, with many arms, thighs, and feet, with many
stomachs and fearsome with many tusks – the worlds are terrified
and so am I too.**

Verse – 23 :

a) Mahat :

- Your form is Mahat, Immeasurable, inconceivable, infinite.
- Seeing a creature from another planet, we are unable to categorise, assume a potential threat.

b) Mahabaho :

- Many hands, thighs (Bahu – Uru), feet (Bahu – Pada), Stomachs (Bahu – Udara).
All are Bagawan's hands, thighs, feet, Stomach.

c) Bahu – Damstra – Karalam :

- Rakshas have 2 canine teeth.
- Cosmic form has many canine protruding teeth.
- Each teeth Symbolises a disease, by which it swallows.
- Vyavaharika Prapancha always mixed bag. In Paramartikam no opposites.
- No absolutely good / bad in relative world. Body asset or liability – Depends on 20 or 80.
- Karalam, abnormal features causes fear.

d) Drishtva – Pravyatita, Tata Aham :

- See all people, Trembling, Shivering, Shaking, because of fear. So am I.

- Creation is non-separate from Ishvara. Lord is independent of creation. Creation can never be independent of the Lord.
- We do not see Ishvara in creation because of Limited perceptive powers. Sense organs see only part of whole Cosmos.
- Arjuna sees total form and infers Lord is cause of entire creation.
- Because he separates himself from the vision, he is afraid. Lord gave him Divya Chakshu not Jnana Chakshu. With nondual vision, he would have fearlessness. No source of fear. Fear only if something other than yourself.
- What's not me, the world is so Vast, infinite, I am small insignificant.

CHAPTER 11 – VERSE 24

नमःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११.२४ ॥

On seeing You, with Your Form touching the sky, flaming in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart, and I find neither courage, nor peace, O Visnu!

Verse - 24

Arjuna addresses Krishna as Visnu, All pervasive sees him everywhere.

a) Nabha – Sprsa :

- Vishwaroopa Brilliance touches the sky and the heavens which I can't see infinite.

b) Dipta Prajvalitam :

- Effulgent, huge, Blazing scorching.... Cumulative temperature of Vishwaroopam.

c) Aneka – Varna :

- Variety of forms, Riots of Colors.
- Varna means that by which something is understood.
- Numerous frightening forms, with canine teeth and some with horns.

d) Nana Samasthanah :

- Different configurations, Reptiles, flying animals, walking animals, crawling animals, some beautiful, some frightening.

e) Vyatta – Anana :

- Huge open mouth, swallowing everything as per law of Karma. Lord is the time principle which is swallowing everyone.

f) Dipta Visala Netra :

- Huge brilliant eyes, seeing all Directions.

g) Pravyathita – Antaratma :

- My mind is deeply disturbed, Alarmed now.

h) Prabhita :

- Frightened.

i) Dhritim na Vindami :

- I have no courage, fortitude, balance of mind, to see Vishwaroopam. Normally children asked to chant Arjunas 10 Names to get rid of fear. Once you see things that are wrong, mind becomes fixated and sees only that. You see everything wrong in due course of time. This is how mind works.

j) Sama :

- I have no composure.
- **Why cosmic wonder transformed into fear?**

CHAPTER 11 – VERSE 25

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११.२५ ॥

**Having seen Your mouths fearsome with tusks (blazing) like Pralaya
fires, I know not the four quarters, nor do I find peace ; be gracious,
O Lord of the Deva-s, O Abode of the Universe.**

Arjunas eyes now fall in the Terrible mouth of the Lord.

a) Damstra – Karalani ca te mukhani :

- Your faces have protruding exposed teeth like that of a cat, dog, tiger, meant for tearing flesh. Abnormal, symbolic, represents Disease & Death.

b) Papa Yoni :

- Frightening to look at.

c) Kala – Anala :

- During Pralaya, a great conflagration will consume the entire creation.
- Anala – that which never has enough.
- More you feed, more it wants. Destructive Shiva – Kala Agni Rudraya, Neela Kantaya in Rudram.

d) Disah Na Jane :

- Doesn't know where Sun Rises, sets, all suns shining at same time. Doesn't know day or night. Everything Mithya – Vedantically speaking.
- In totality, directions have no meaning.

e) Na labhe ca sarma :

- I have no happiness – No Joy in seeing cosmic form.

f) Devesa :

- Lord of all Gods.

g) Jagan Nivesa :

- The one on whom the Vishwaroopa world exists.

h) Ataha Prasidam :

- May you become pleased now, have compassion bless me.
- Wants lord to withdraw ferocious form and present gracious form.
- Kala Tatvam as destructive principle highlighted here.

CHAPTER 11 – VERSE 26

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११.२६ ॥

All the sons of Dhrtarastra with hosts of kings of the earth, Bhisma, Drona and the son of a charioteer, Karna, with the warrior chieftains of ours ;

CHAPTER 11 – VERSE 27

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि।
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११.२७ ॥

**Into Your mouths, with terrible teeth, and fearful to behold, they
precipitately enter, Some are found sticking in the gaps between the
teeth with their heads crushed into powder.**

Verse 26 + 27 :

a) Te Vaktrani damstra – Karalani bhayanakani Tvaramanah visanti :

- All these people are hurriedly entering into your frightening mouths with projecting canines.

Who are entering?

b) Dhrtarastrasya ami Sarve Putrah :

- All sons of Dhrtarashtra.

c) Sahaiva Avanipala Sanghai :

- Along with hosts of kings who supported Kauravas.

d) Avani – Palas :

- Rulers

e) Bhishma & Drona :

- Teacher of Archery

f) Karna – Suta Putra :

- Son of Charioteer

g) Asmadiyas, Yodha – Mukhyas :

- Arjuna's own people, Dhrstadyumna, Draupada, Abhimanyu, Virata, All fighters.

h) Tvaramanah Visanti :

- Not entering but rushing into Lord's mouth.

What kind of Mouth?

i) Bayanakani, Damstra Karalani :

- Frightening because of their rows and rows of canine teeth sticking out all over, fierce with tusks.

j) Vilagnah Dasanantaresu :

- Some seen sticking between the teeth.
- Lord Krishna has shown the result of Kurekshetra war to Arjuna.
- They are all being chewed by the teeth of time. Process of life quickened and shown to Arjuna.

k) Sandrasyante :

- Seen with their heads being crushed

l) Curnitaih Uttamangaih :

- Important part the head, masticated by the mouth of time.

CHAPTER 11 – VERSE 28

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११.२८ ॥

**Verily, as many torrents of rivers flow towards the ocean, so these
heroes in the world of men enter Your flaming mouths.**

How do they enter the Mouth?

- Not slowly entering but, Tvaramanaha – Gushing, rushing into the mouth.

2 Examples :

1) Verse 28

- Natural death – Rivers which originated from Ocean and now entering ocean with Gush + Rush.

a) Naraloka Veera	→	Bheeshma and Brave warriors with armour.
b) Vishanti	→	Enter
c) Abhivijvalanti	→	Ever Bhagawans Cosmic form which is ablaze.
d) Tatha Yatha	→	Just as
e) Bahava Ambuvegha	→	Many streams
f) Nadinam Dravanti Abhimukhah Samudram eva	} →	River Directed towards Ocean.

- Bagawans cosmic form Virat is the Samudram, Ocean into which all merge upon the death of the Body.
- Through Maya Lord Krishna is Showing to Arjuna what is to come. Whether Arjuna fights or not, these people are going to die. Therefore Lord tells him “Just be an instrument, Nimitta Matram Bhava”.

CHAPTER 11 – VERSE 29

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः।

तथैव नाशाय विशन्ति लोकाः तवापि वक्त्राणि समृद्धवेगाः ॥ ११.२९ ॥

As moths rush hurriedly into a blazing fire to their own destruction, so also these creatures hastily rush into Your mouths for their own destruction.

Verse 29 :

- People committing suicide – (Because of Prarabda) all like Moths entering of their own accord into a flame.
- Moths helplessly drawn to light, only to perish there.
- With great enthusiasm and speed they dive towards the brilliant light for their destruction.

a) Yatha Pradiptam Jwalaha → Blazing flame like Arunachala Deepam.

b) Patanga → Insects with wings

c) Nashaya → For their own destruction.

d) Loka Visanti → All people enter the burning mouths and never return.

- Mouth of the Lord represents “Kala” / extended vision of future, fructification of Prarabda.

CHAPTER 11 – VERSE 30

लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्वदनैर्ज्वलद्भिः।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११.३० ॥

Devouring all worlds on every side with Your flaming mouths, You are licking (in enjoyment), Your fierce rays, filling the whole world with radiance, are burning, O Visnu.

Verse 30 :

- Bagawan seems to relish destruction, smacking his lips and devouring everything in sight with great Gusto.

a) Lelihyase :

- Repeatedly you put your tongue outside, enjoy and relish. Like we do when we eat honey.
- Bagawan seems to have a taste for destruction.

b) Samantat :

- Devouring them completely (lick pickle or Paisam) from all directions.

c) Lokan Samagran :

- World of people entering Lords mouth.

d) Jvaladbhih Vadanaih :

- Burning, Blazing mouths.

e) Tejobhih Apurya :

- Your cruel flames are burning entire world.

f) Tavograh bhasah Jagat Samagram Pratapanti :

- Scorching fierce flames, rays envelop and consume everything.

Bagawan sustainer and destroyer too :

- Arjuna is seeing Destruction constantly taking place in creation.
- Continuous process of creation, Sustainance and destruction is Ishvara. Kala moves and affects all things and beings.

Sight frightening for Immature :

- Those who see totality and understand Ishvara, see all without any disturbance. Death terrible because of attachment. Creation and death are 2 sides of same coin.
- Mature mind accepts both of them. Dharma Yudha is part of human life. Bhagawan sees as Dharma samsthanapanathaya....
- One hand of lord protects Dharma and another holds Weapons to eliminate Adharma. Adhara includes everything.
- From Dharma – Adharma angle, Bagawan enjoying the sight.
- From perspective of saving the innocent people Bagawan recommend war.
- Doctor Amputees to save patient. King maintains law + order. War to eliminate some to save mankind.
- Entire Anatma within Kala Tatvam. Atma is beyond kala Transcend Vishnus all pervading form and appreciate the all pervading reality.

CHAPTER 11 – VERSE 31

आख्याहि मे को भवानुग्रूपो नमोऽस्तु ते देववर प्रसीद।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ११.३१ ॥

Tell me, who You are, so fierce in form? Salutations to You, O god Supreme; have mercy. I desire to know You, the Original Being (Primeval One), I know not indeed Your purpose.

Verse 31 :

a) Akhyahi me :

- Tell me.

b) Te Namah Astu, Devavara :

- O' exalted among the gods, be gracious.

c) Vijnatum ichhami bhavantam Adyam :

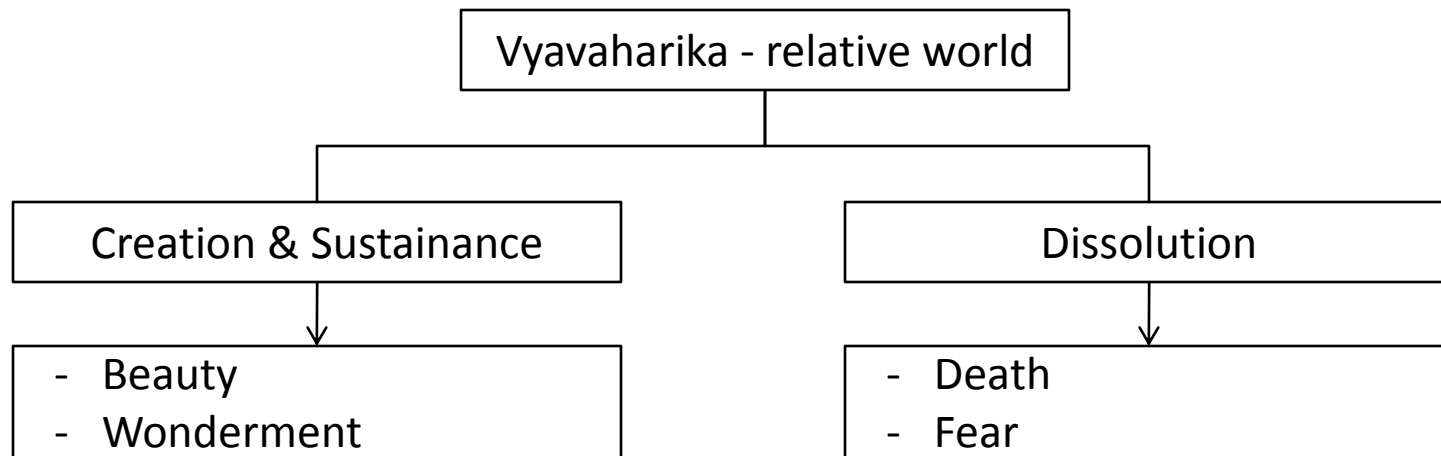
- I want to clearly know you, who is at the beginning of everything.
- Arjuna had blind faith. Initially blind faith useful to destroy lack of faith. Use it as 1st aid. Where there is crisis, faith may be destroyed. Convert blind faith to wise devotion by understanding meaning of Ishvara from the Sruti.
- Sraddha = Faith pending understanding.
- Original God – Responsible for manifestation of entire creation, including time and space.
- Desha, Kala, Jagat Karana Rupena buta Ishvara.
- Religion based on blind faith not understanding. Understanding comes when one studies scriptures thoroughly.
- Brahma Yagya, Svadhyaya, Spirituality – Most important (Among Pitru, Buta, Manushya, Deva Yagya's).

d) Nahi Prajanami, Tava Pravirtim :

- Don't know your Laya Karanam.

Are you protector Vishnu or Siva the Destroyer?

- Arjuna temporarily stops. Gone through wonderment. Bakti is threatened. All devotees face the crisis. Is God really there, is he really compassionate. Krishna educating Arjuna scripturally. Then Bakti not Blind but informed Bakti which is glorious, enjoyed by all Jnani's, inspite of troubles and sufferings in the world.
- Very important portion of chapter 11.



- Human beings don't have balanced view. Vacillating between 2 extreme opposite emotions. Not mature looking at total picture. Learn to avoid Raaga and not develop Dvesha.
- World doesn't deserve Dvesha because it has wonderful things as well.

- World doesn't deserve Raaga because it has terrible things also.
- When we look at totality, mind is Samam, does not develop Raag or Dvesha.

What does world deserve?

- World deserves Bakti, Reverential, objective appreciation.
- Neutral appreciation with reverence required for the world.
- Objectivity which accepts both wonderful and terrible. Neutral, reverential appreciation is called Vishwaroopa Bakti.
- Not having Vishwaroopa Bakti, Arjuna Vascillated between Vismaya (Wonder) and Bayam (Fear).
- Lord Krishna presents objective version. I am Kala Tatvam.
- Kala = Srishti Karta and Pralaya Karta. Learn to Accept both.
- Verse 32 : Very Important sloka.

CHAPTER 11 – VERSE 32

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः।

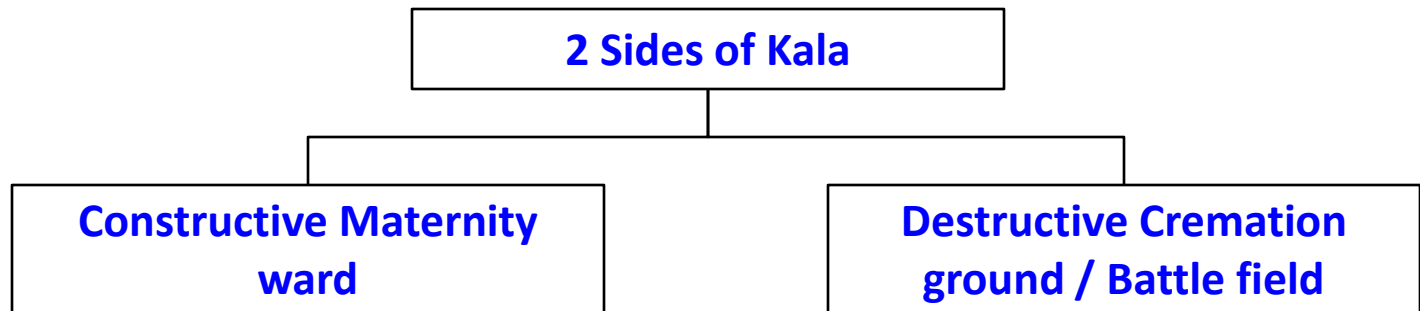
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११.३२ ॥

The Blessed Lord said : I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without You, none of the warriors arrayed in hostile armies shall live.

Verse 32 : Important Sloka

- Lord is creator, Sustainer, Resolver. Sustaining aspect is beautiful, Destroying aspect is called “Kala”, the time of death.
- **Definition of Kala in Vichara Sagara :**

“Brahman Maya Sambandha”



- In particular context, one is prominent. Accept both. It is Anaadhi – Beginningless.
- World is created by a continuous process of Destruction.
- People are destroyed as per Law of Prarabda.

a) Kalaha Asmi :

- I am time principle.

b) Loka – Ksaya – Krt :

- One who brings an end to people, the Lord of death.

c) Pravriddha :

- Hyper active in Battle field, destroys 1000's during the war.
- For these people, time has come to die as per law of Karma. Not Bagawans Raaga – Dvesha.
- Arjuna only a medium for taking them to the Lord.

d) Rte Api Tva, Na Bhavisyanti :

- Even without you, all these people are not going to be here.

e) Pratyanyikeshu :

- On both sides, soldiers will die. Destined for destruction.
- It is all part of how their Karma Unfolds. No one can stop it. They will take another birth.

CHAPTER 11 – VERSE 33

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भूङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११.३३ ॥

Therefore, stand up, and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily by Myself they have already been slain ; be you a mere instrument, O Left-handed archer.

Verse 33 :

a) Tasmat Tvam Uttishta :

सञ्जय उवाच

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥

Having thus spoken in the midst of the battle-field,
Arjuna sat down on the seat of the chariot,
casting away his bow and arrow, with a mind
distressed with sorrow. [Chapter 1 – Verse 47]

- Stand up and fight, do your duty. It is your job to protect Dharma as a Kshatriya. Do what has to be done. Law of Karma makes all things happen.

b) Yasah Labhasva :

- May you gain fame. Fought Bheeshma, Drona to establish justice.

c) Shatrum Jitva :

- Gain Victory over enemies.

d) Bhunksva Rajyam Samrddham :

- Enjoy prosperous kingdom.
- Fame can be attained only by Punya – Purusas.

e) Maya Eva Ete Nihatah Purvam :

- These people are already destroyed by me.

f) Savyascin – Nimittamatram Bhava :

- Be merely an instrument.
- Fruit falls by gust of wind, when ripe – wind is only instrument – Fruit already ready to fall.

g) Savyasacin :

- Sends arrows both left and right hands, Ambidextrous.
- Do not bring your will into the war. It is his Prarabda. Decision based on will here will be Adharma.
- Will should be confined to what is to be done.

According to Vedanta :

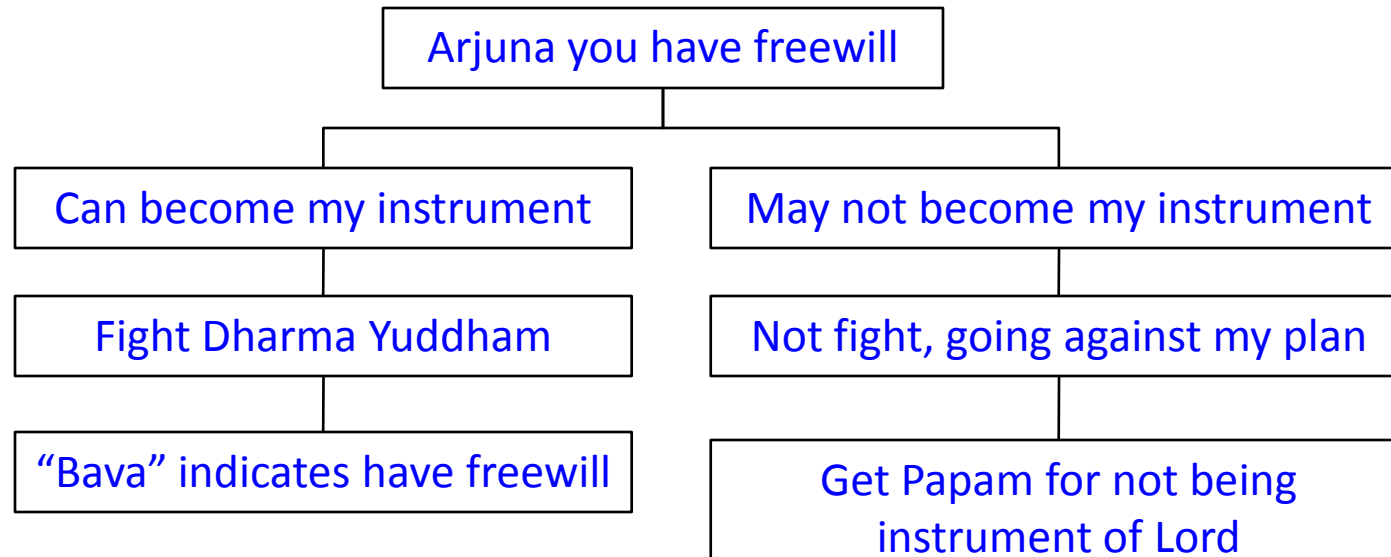
- Sthula Sukshma Shariram “Viyogam” is Maranam.
- Sthula Sukshma Sharira “Samyoga” is Janma.
- It is loosely connected with Prarabdam.

Nimitta Matram Bava :

- Fatalists misinterpret this verse – Arjuna only instrument. All puppets of Bagawan. No freewill.
- Shastras don't negate freewill.

Krishna Says :

- May you become my instrument.
- Doesn't say you are my instrument.



Gurudev :

- Everywhere in all our activities, when we analyse each one of our actions, we find that our actual contribution is a meager share, compared to what Nature has supported and what the unseen hand has achieved for us.
- Ego needs to surrender in the awareness of the greater.
- Through self – surrender, greater possibilities can be milked out of us.

CHAPTER 11 – VERSE 34

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान्।

मया हतांस्त्वं जहि माव्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान्॥ ११.३४ ॥

Drona, Bhishma, Jayadratha, Karna, and other brave warriors – those have already been slain by Me ; you do kill ; be not distressed with fear ; fight and you shall conquer your enemies in battle.

Verse 34 :

- Who are formidable warriors in Duryodhana's side, who are going to be killed in the Battle field?
- Duryodhana – that person with whom fighting is impossible, never winnable.

a) Drona :

- Master of Dhanurveda in which Mantras add to the efficacy of the missiles.
- Guru of both Kauravas and Pandavas, knows their weaknesses.

b) Bhishma :

- Grandfather of Arjuna, could decide the time of his own death.
(Svachanda Mrityu – Dies at will – according to his own wish Mrityu will come.)
- Fought with Parasurama, Amba, Ambalika, Ambu in Parasurama Avatara. Parasurama could not defeat Bhishma.
- Greater than Drona.

c) Jayadratha :

- Had a boon from his father (Who performed Tapas) that anyone who should cause his head to fall to the ground would immediately lose his own head.

d) Karna :

- Arch enemy of Arjuna who is equal to Arjuna in weaponry and prowess. His only goal was to kill Arjuna.
- Kunti had unique power to get children from any Devata.

- Born through grace of Lord Sun himself to Kunti and had the special Astra, Sakti given to him by Lord Indra.

e) Yodha Viras :

- Other warriors.

f) Maya Hatan Tvam Jahi :

- They are already ripe for destruction as per law of Prarabda Karma. Have appointment with Lord death.
- Tvam Jahi – may you kill them.

g) Ma Vyathisthah :

- Do not be afraid.

h) Jetasi rane Saptatnan :

- You will conquer in Battle.

i) Yudhyasva :

- You fight.
- Be Nimittam and shoot arrows. They will anyway die. Krishna removing fear of them.
- **Essence** : Fight and get credit.

CHAPTER 11 – VERSE 35

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११.३५ ॥

Sanjaya Said : Having heard that speech of Kesava (Krsna), the crowned-one (Arjuna), with joined palms, trembling and prostrating himself, again addressed Krsna, in a choked voice, bowing down, overwhelmed with fear.

Verse 35 :

- Arjuna is taking time to digest and Sanjaya – commentator comes in.
- Aim of Vishwaroopa Bakti is ability to accept unfavourable Prarabda reverentially and calmly.
- Toughest part of life.
- Height of Maturity.
- This transformation should come. Accepting death of family requires Vishwaroopa Bakti and is called Maturity.
- Learn to put up with all suffering without allowing suffering to generate negative thoughts like Anger, Bitterness, Continuous mumbling, Grumbling.
- In Adverse conditions, say – whatever you do I accept calmly and reverentially. Do Namaskara to Vishwaroopa Ishvara and see transformation.
- 1st half of Sloka is Bakti (Kritanjali) – 2nd half of Sloka is fear (Namaskrutva).
- Bayam to Bakti is the transition here.
- Sanjaya reports to Dritharashtra as to what's happening on the battlefield.
- Arjuna, stricken with pain, is overcome with fear, eyes filled with tears, throat choked with conflicting emotions.

a) Vepamana Kiriti :

- Does Namaskara with trembling hands. Refers to Bayam. Suffering of death of family in Battlefield is painful.

- We have to witness all kinds of Prarabda. Omnipotent, Omniscient God unable to stop Phenomenon.
- Do what you can and accept what can't be changed.

b) Kritanjali :

- Refers to Bakti joining Palm in obeisance.

c) Namaskrutva buya evaha Krisnam :

- Offered Namaskar repeatedly.

d) Sagadgada :

- Words faltering – Extreme emotions will give tears of Joy or sorrow.

e) Bhita – bhita :

- Frightened – intense fear in his mind.

f) Pranamya :

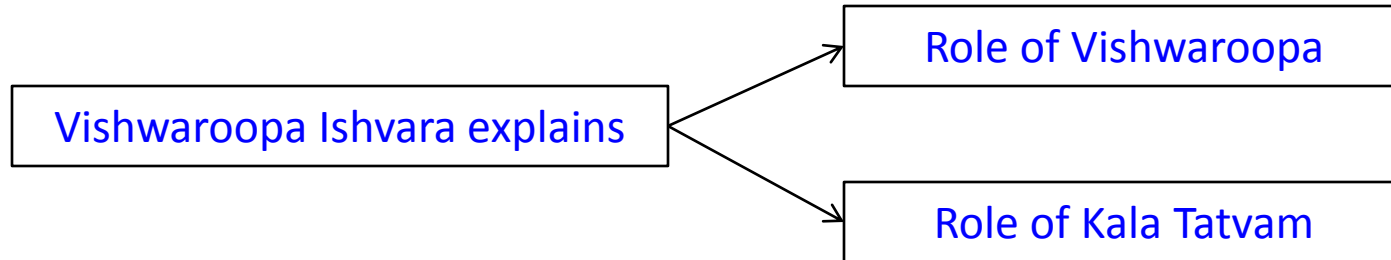
- Saluting, doing Namaskara.
- Bowing down.
- Without 4 warriors Duryodhana has no support. Sanjaya has a motive to convey this to Dhrtarastra, with a hope that he will seek truce.

g) Bhavitavya – Vasat :

- Dhrtarashtra did not hear. It was destiny that Duryodhana be destroyed.
- His judgment clouded by his attachment for his sons.

h) Beetha Bethaya :

- With great fear.



- Kala part of creation, can't be separated.
- Desha, Kala, Prapancha inseparable. During Srishti all 3 comes to manifest, during Pralayam 3 go to unmanifest.
- Bagawan is Vishwaroopa and Kala also can't stop Birth, Death.
- Bagawan not Amangalam – Need to assimilate this fact.
- In Atma – Desha Kala is not there, need not be stopped,
- In Anatma – Desha, Kala can't be stopped.

CHAPTER 11 – VERSE 36

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११.३६ ॥

It is but meet, O Hrsikesa (Krsna), that the world delights and rejoices in Thy praise; Raksasa-s fly in fear to all quarters, and all hosts of Siddha-s bow to Thee.

Verse 36 :

a) Hrsikesa :

- “Hrsikanam indriyanam Isah” – Lord of all sense organs.

b) Sthane :

- What is proper – appropriate.

c) Tva Prakirtya :

- By singing your praises...

d) Jagat Prahrsyati :

- People in this world find great Joy.
- Lord is limitless in knowledge, power and Virtues. Hence praise for him is appropriate.
- Praising people has an element of flattery.
- Example : He is an “Ocean of Compassion”.
- Bagawan always is more than what our praises convey. Seeing Bagawans, glory one cannot but be happy.

e) Anurajyate Ca :

- People begin to love you, you deserve it. Have reverence and devotion.

f) Harsa and Anuraga :

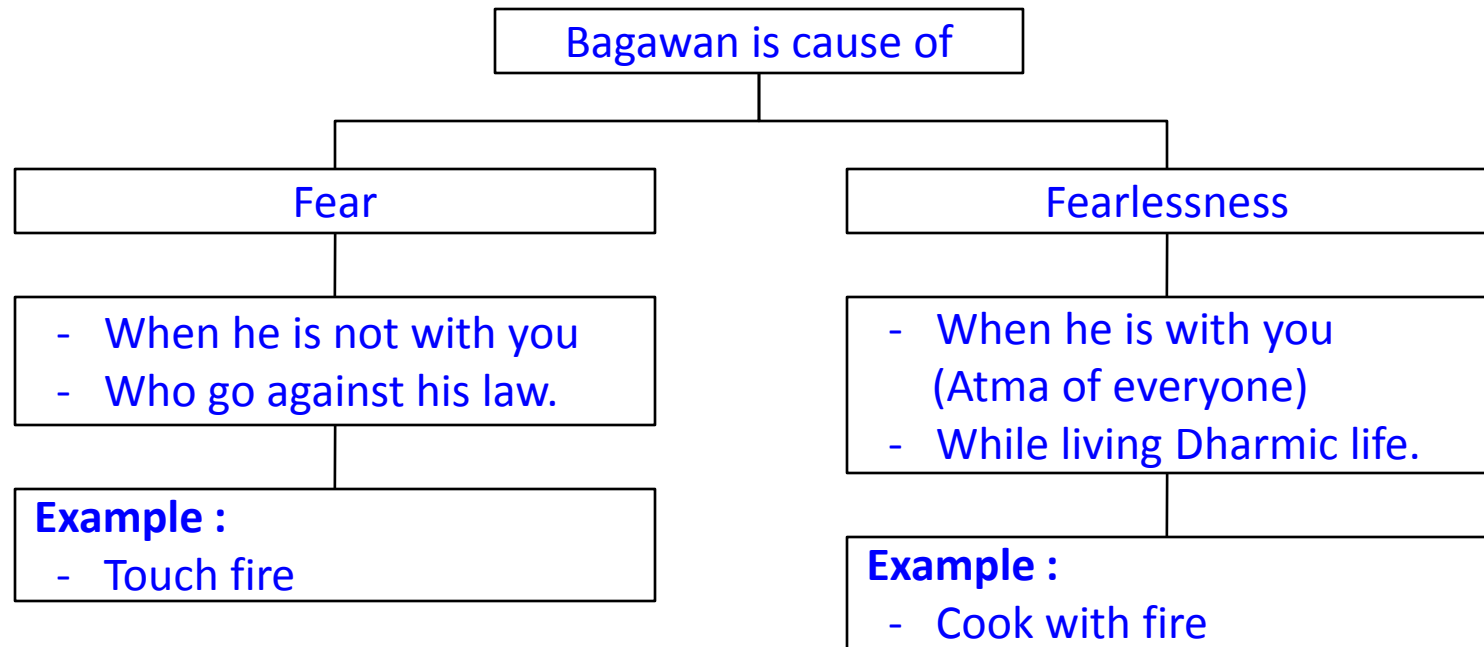
- Object of Joy, and devotion is proper.

g) Raksamsi Bhitani :

- Those who go against moral order are afraid.

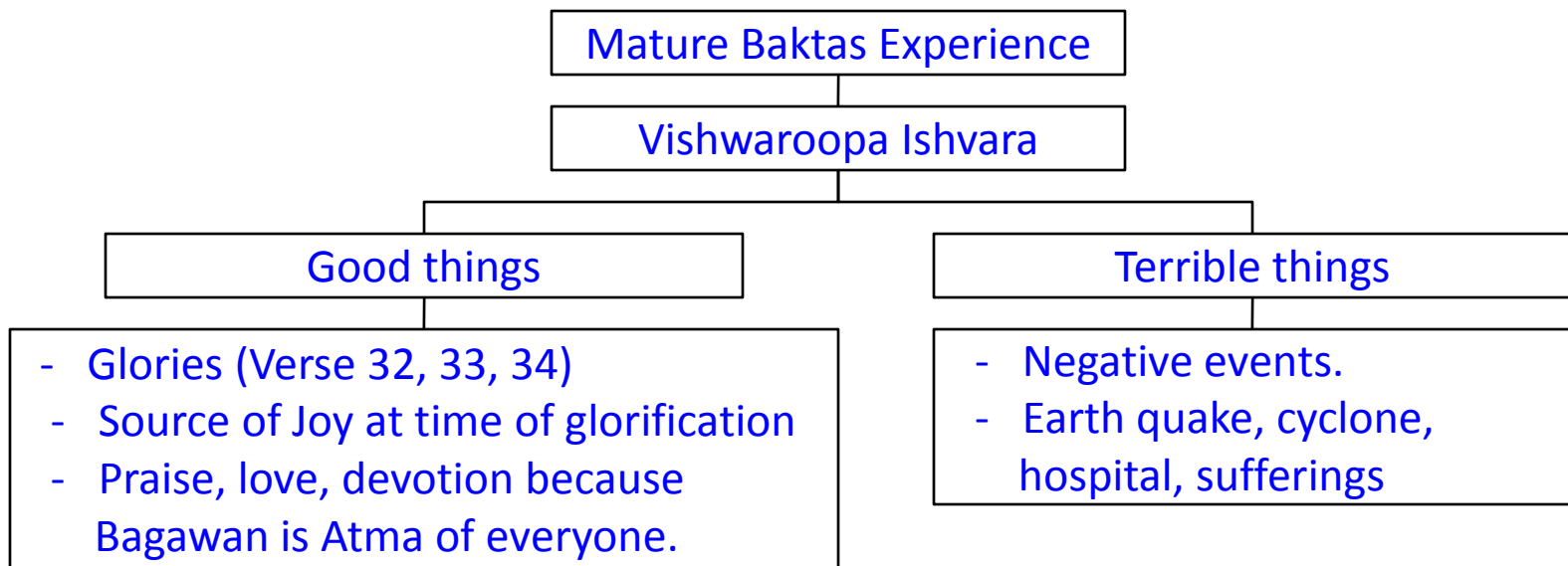
h) Diso dravanti :

- Run away from you in all directions.



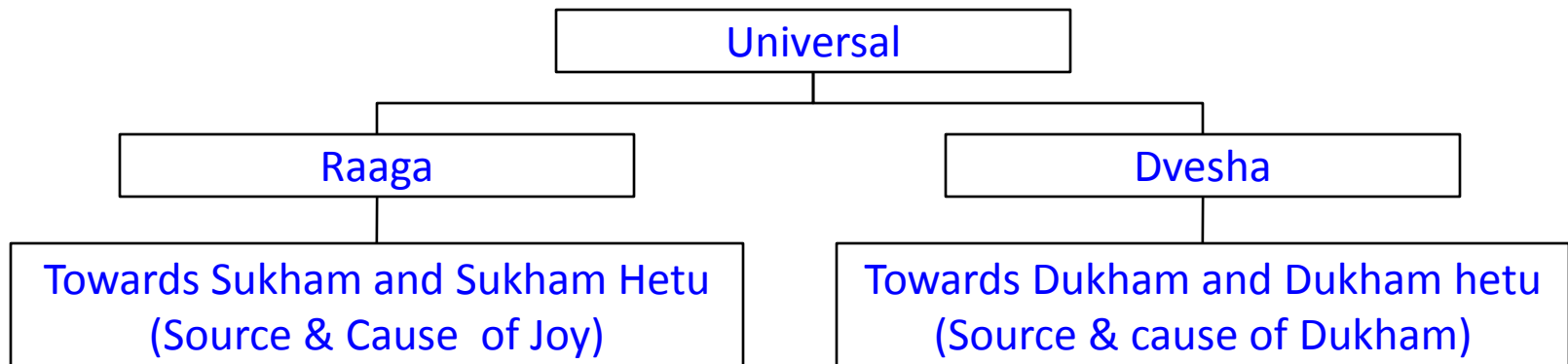
i) Sarve Siddha Sangha Namasyanti :

- Kapila Muni, Siddha, exhalted beings, Salute the Lord.

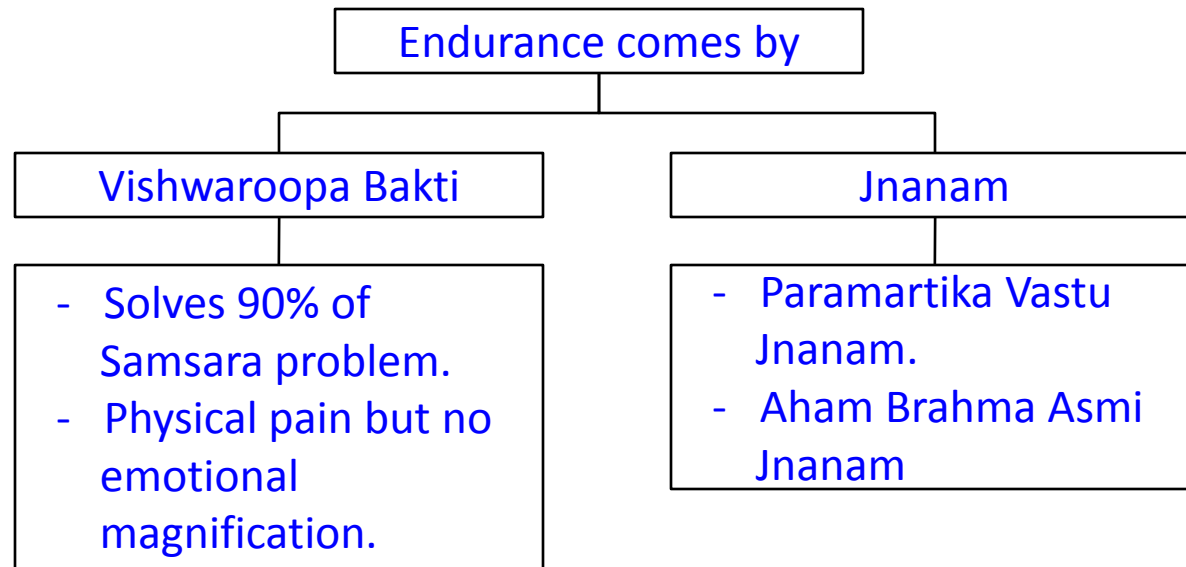


Brihardanyaka Upanishad :

- Atmanstu Kamaya Sarva Priyam Bavati.
- Self love, infinite, Universal, Unconditional love is greatest love. Self is Bagawan.
- Everyone loves oneself. Bagawan is Sarvatma, Sarvabutatma.
- As long as person is source of Joy, love will continue. Moment joy dries up, love dries up. Neutral for sometime then hatred.



- Bagawan is source of Joy and therefore object of love also. Therefore love, devotion appropriate. Mantras kill and drive away negative forces (Rakshogna Mantra).
- We must have capacity to withstand negative unfavourable experiences in life. (Titiksha). Through Ishta Devata Bakti we pray for removal of unfavourable experiences.
- Totally can't be removed – Prarabda Endurance is compulsory in life.



CHAPTER 11 – VERSE 37

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११.३७ ॥

And why should they not, O Great-souled One, bow to Thee, greater (than all else), the Primal Cause even of Brahma, O Infinite Being, O Lord of Lords, O Abode of the Universe, You are the Imperishable, that which is beyond both the Manifest and the Unmanifest.

Verse 37 :

1st Explanation :

- Bagawan is true object of glorification, object of real love, source of glorification.

a) Kasmacha Hetoho :

- Due to what Reason, they will not do Namaskara.

b) Mahatman :

- One atma of everyone.
- Vishwaroopa Ishvara has biggest body in creation.

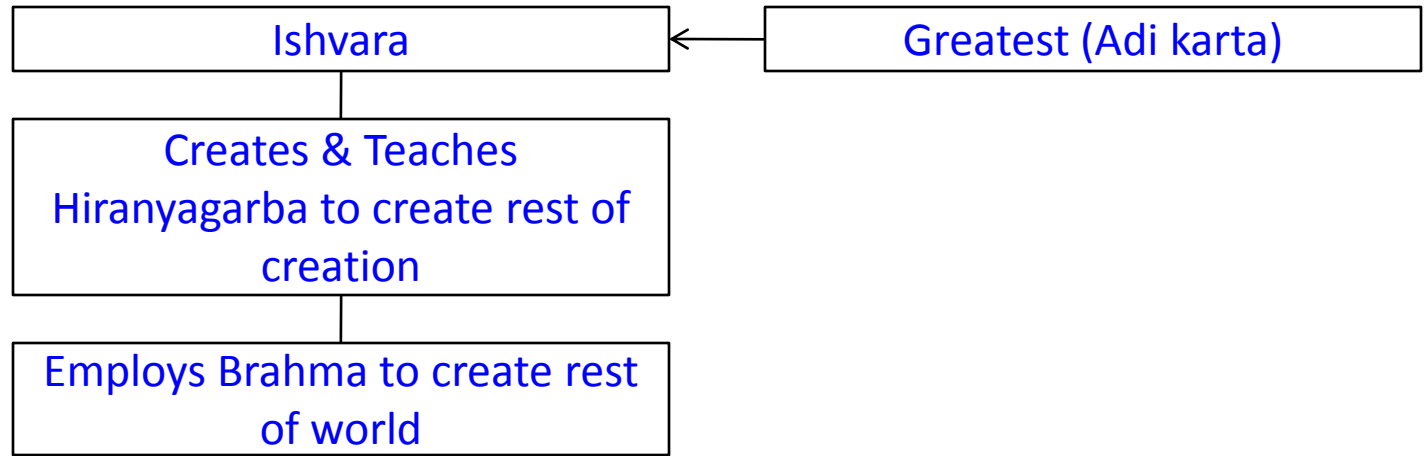
c) Gariyase :

- Greatest Teacher.
- Local Namaskara – for Promotion
- Adiguru Namaskara = Vishwaroopa Ishvara Namaskara.

= Vishwaroopa Bakti.

d) Adi karta :

- Primal creator (Hiranyagarba).



Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

brahmā devānām prathamah sambabhūva viśvasya
kartā bhuvanasya goptā,
sa brahma-vidyām sarva-vidyā-pratiṣṭham arthavāya
jyeṣṭha-putrāya prāha.

Brahma, the maker of the universe, the protector of the world, came into being first before all the gods. He told his eldest son, Atharvan, the knowledge of Brahman, the basis of all knowledge. [1 – 1 – 1]

- Sustaining factor of gods like Brahma, Indra...
- Ultimate alter of surrender – creator Brahmaji – Karanam of all beings.
- Seeing ones own glories as accomplishment of the Lord, Ego becomes thin and doesn't cause disharmony between individual and the world. This is true Surrender – Yoga.

e) Ananta, Devesa, Jagannivasa :

- Ananta – Limitless – timewise and spacewise, Lord of Devatas and the abode of the world – Aadhara and resident of entire creation, world lives in you. You live in the world (Antaratma).
- Jiva → Ananta only Nirguna Angle
Ishvara → Ananta – Saguna & Nirguna Angle.

f) Tad Aksaram Param :

Gita : Chapter 13 – Verse 13 – Bava – Abava Definition.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.
[Chapter 13 – Verse 13]

- From Paramartika Drishti it is neither relative existence or relative non-existence.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८.११ ॥

That which is declared Imperishable by the Veda-knowers ;
That into which, the self-controlled and desire-freed enter;
That desiring which Brahmacharya is practised – That Goal I will declare to thee in brief. [Chapter 8 – Verse 11]

- Cause of Sat and Asat.
- You are self existent, not limited by time, space.

World is Mithya, Asat, is not separate from you as the cause. Therefore you are both Sat and Asat.

- Here Arjuna recognises Krishna as the cause of the world.

Aksharam – 3 Definition

2 coats – Brahman wears in Vyavaharika

a) Relative Existence – Non existence

- Sat (Existent)
- Relative existence associated with objects of the world to be enjoyed.
- Yatra Asti bava (In hand Pot / money is there)

- Asat (Non existent)
- Apekshika Abava
- Relative non existence (Prior & posterior)
- Opposed to relative existence.
- Yatra Nasti iti Buddhi
- Vritti Abava (Have cognition of non-existence – in hand Pot / Money is not there)

b) Vyaktam - Avyaktam

- Manifest
- Available for transaction
- Milk
- Manifest

- Unmanifest
- Not available for transaction.
- Butter in milk.

c) Karyam - Karanam

Effect

Chain

Cause

Gold

- When a person understands Vishwaroopam in totality, sees entire universe as Vishwaroopa Ishvara, he will be able to suppress Aham and Mamakara.
- Reverential appreciation of everything, being, events as per cosmic law refines mind and is Vishwaroopa Bakti. Disturbing emotions have their own law.

Essence :

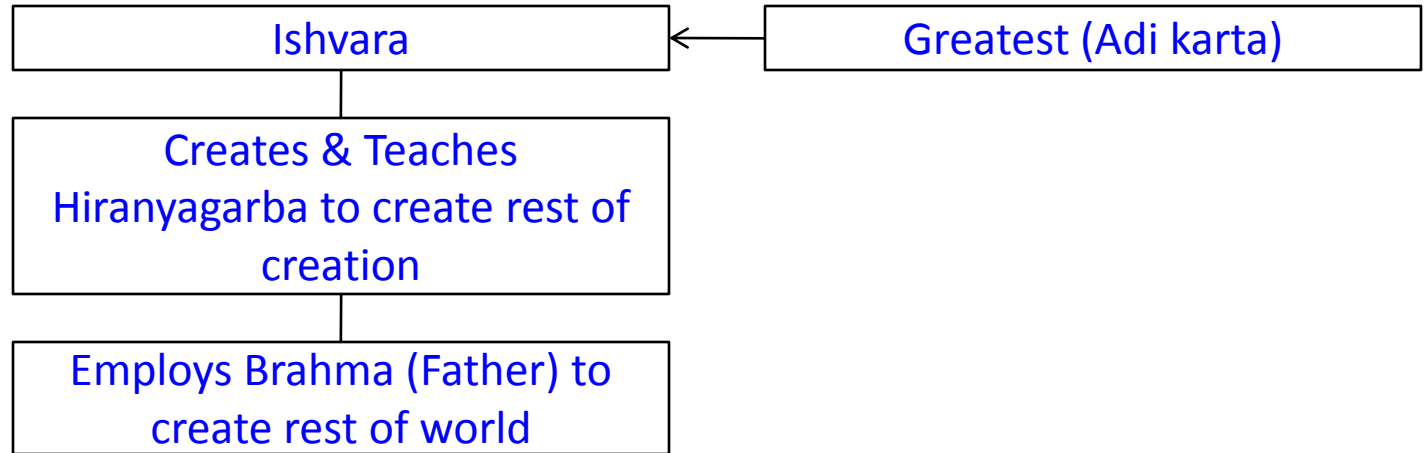
- You are only one who deserves Namaskara.

2nd Explanation :

- Bagawan is true object of glorification, real object of real love, source of glorification. Siddhas salute you because you are :

a) Adi karta :

- Primal creator (Hiranyagarba).



Mundak Upanishad :

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- Brahma Devanam Prathama Sambabuva, Vishvasya Karta, Buvanasya bokta.
- Sustaining factor of gods like Brahma, Indra...

- Ultimate alter of surrender – creator of Brahmaji – Karanam of all beings.
- Seeing ones own glories as accomplishment of the Lord. Ego becomes thin and doesn't cause disharmony between individual and the world. This is the Surrender – Yoga.

b) Sammoham Sarvabutesu :

- “I am the same in all beings”, the ultimate surrender of the ego in the wake of knowledge.
- Here knowledge and surrender are identical.

c) “Jnani tu atma eva” :

- “Lord is himself Atma of Jnani”.

d) Ananta, Devesa, Jagannivasa :

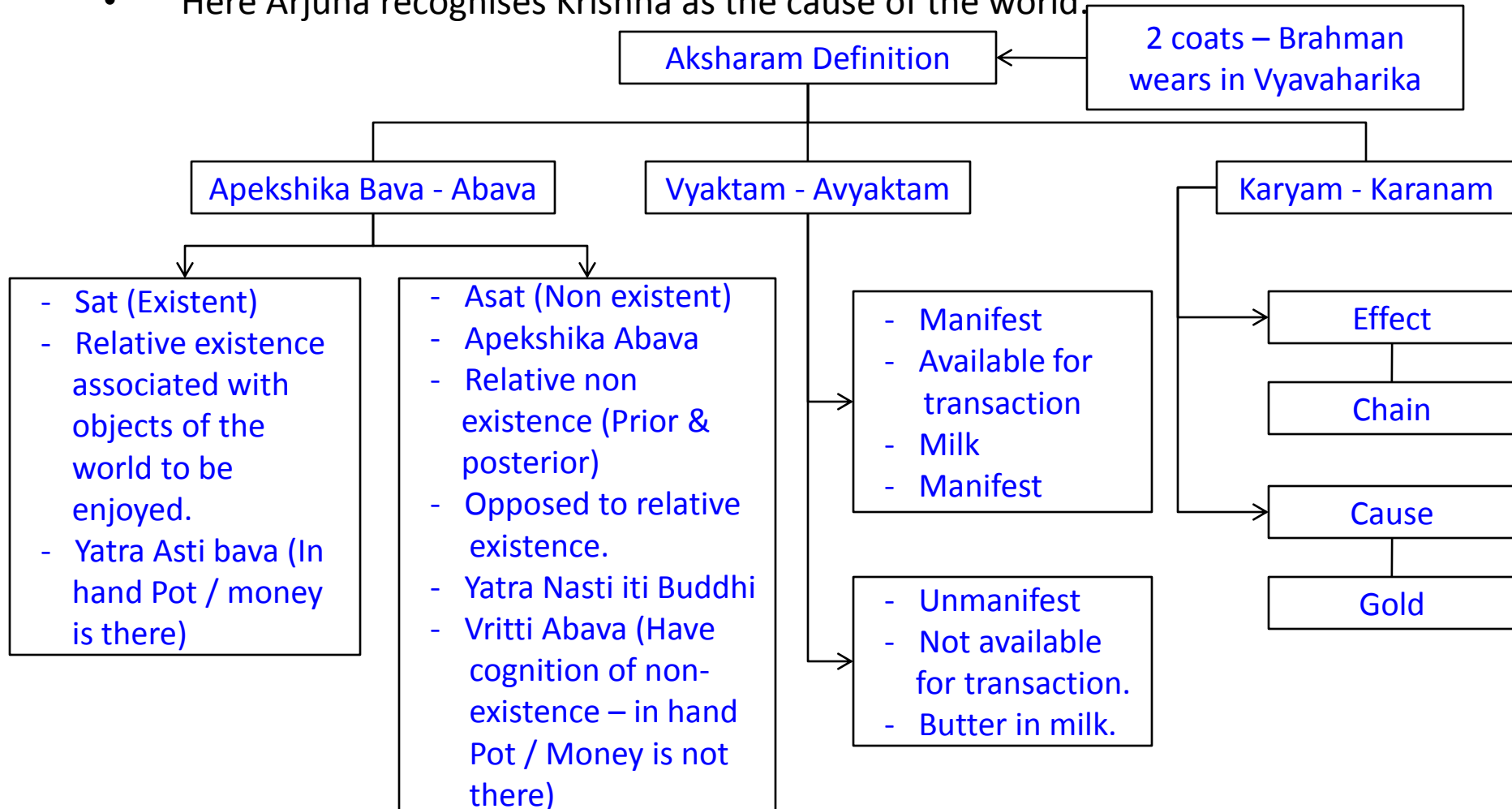
- Ananta – Limitless – timewise and spacewise, Lord of Devatas and the abode of the world – Aadhara and resident of entire creation world lives in you. You live in the world (Antaratma).
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- Here Arjuna recognises Krishna as the cause of the world.



- When a person understands Vishwaroopam in totality, sees entire universe as Vishwaroopa Ishvara, he will be able to suppress Aham and Mamakara.
- Vision will become objective, without coloration. With Aham, Mama, Raaga Dvesha coloration takes place. Vision will be one of subjectivity.

- We see Jeeva Srishti with Raaga Dvesha Tinged glass.
- Vishwaroopa Ishvara can be really appreciated when Aham Mama is diluted. Then attitude will be reverential admiration of God.
- Reverential appreciation of everything, being, events as per cosmic law refines mind and is Vishwaroopa Bakti. Disturbing emotions have their own law.
- Vishwaroopa Bakti, natural consequence of Vishwaroopa Jnanam.
- Jnanam is the water to be poured at the Root of the tree. Bakti is the blossoming of green leaves.
- Worship is physical Action, expression born out of understanding.

f) Kasmacha Hetoho :

- Due to what Reason, they will not do Namaskara.

g) Mahatman :

- One atma of everyone.
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= Vishwaroopa Bakti.

Essence :

- You are only one who deserves Namaskara.

Brahmans Definition :

- Sad Asad Vilakshanam.
- Absolute.
- Subject never experienced.
- Tattriya Upanishad : Yato Vacho Nivartante Te Aprapya Manasa Saha..

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।
एतं ह वाव न तपति ।.. किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं
स्पृणुते । उभे ह्येवैष एते आत्मानम् स्पृणुते । य एवं
वेद । इत्युपनिषत् ।

yato vacho nivartante . aprapya manasa saha .
anandam brahmano vidvan.h .
na bibheti kutashchaneti .

eta{m+} ha vava na tapati .
kimaha{m+} sadhu nakaravam.h . kimaham papamakaravamiti .
sa ya evam vidvanete atmana{m+} sprinute .
ubhe hyevaisha ete atmana{m+} sprinute . ya evam veda .
ityupanishat.h .. 1..

Whence speech returns along with mind without reaching it, the knower of that bliss of Brahman fears naught.
Such (thoughts) certainly never distress him that why he did not do the right, and why he did what is sinful. He who
thus fosters his self ; verily he fosters the self who knows these two in this way. here ends the Upanishad. [2 – 9 – 1]

- **Gita : Jneyam Yat Pravashyami.**

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.
[Chapter 13 – Verse 13]

- From Paramartika Drishti it is neither relative existence or relative non-existence.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८.११ ॥

That which is declared Imperishable by the Veda-knowers ;
That into which, the self-controlled and desire-freed enter;
That desiring which Brahmacharya is practised – That Goal I
will declare to thee in brief. [Chapter 8 – Verse 11]

CHAPTER 11 – VERSE 38

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम्।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११.३८ ॥

You are the Primal God, the Ancient Purusa ; You are the Supreme Refuge of this Universe. You are the knower, the knowable, and the Abode-Supreme. By Thee is the Universe pervaded. O Being of Infinite forms.

Verse 38 :

- Arjuna continues to praise the Lord.

a) Adideva :

- **Adi** : One who is at the beginning as the cause of the world.
- **Deva** : Omniscient, effulgent being, the Lord.

b) Purusa Puranam :

- The self is the supreme creator, pure Consciousness is the womb from which even the creator has risen.
- The Self conditioned by the creative urge plays the part of creator.

Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the “embodied” one rests happily in the nine-gate city, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Lord, Ancient, Purusha, Sakshi resides in the city of 9 gates as Adhishtana Chaitanyam.

c) Param Nidhanam :

- Sweetness pervades all chocolates.
- Ocean pervades all waves.
- Lord, Consciousness, pervades all Visva.

- Visva = Total world of experiences with BMI and the Cosmos.
- Resolving place of all that is created. Dreamer cause of Dream and Lord is final resolution ground in unmanifest form.
- Param means limitless. Similarly Ishvara is cause of waking world and final resolution ground in unmanifest form.
- Jivatvam individuality is false, resolves into its cause. Lord is resolution ground for Jeevan and Videha Mukti Avastas.
- Where 5 elements gets resolved during Pralayam is called Param Nidhanam.

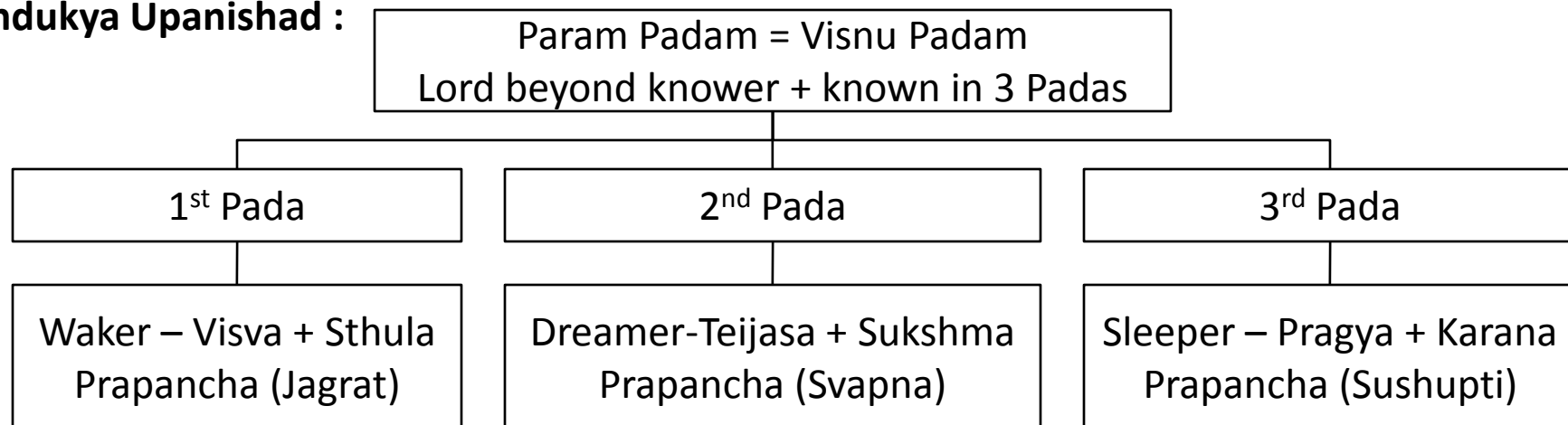
d) Vetta Asi :

- In still moments of thoughtless Awareness, self is automatically recognised. It is knowable, known, realisable as Absolute, Changeless Aham.
- With reference to world, Sakshi is Sarvagyatvam, knower of all.
- Waker bifurcates into dreamer and dream world with Nidra Shakti. Lord, with Maya Shakti becomes all Jivas (experiencer) and Jagat (experienced).
- Oh, Lord, you yourself play role of Bokta Jiva and Bogya Prapancha.

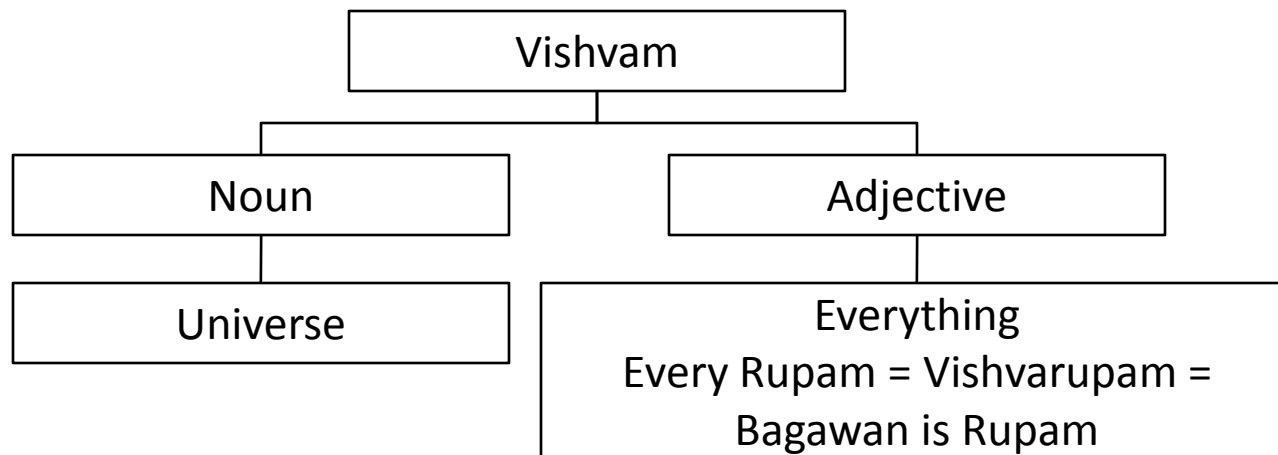
e) Param Dhama :

- Ultimate abode of all Jivas, Moksha Sthana, where Jiva resolves completely becoming one with Ishvara (Aham, Mama dissolved)...

Mandukya Upanishad :



- Param Padam = Beyond 5 Koshas + Prapanchas.



Katha Upanishad :

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः।
न स तत्पदमाप्नोति संसारं चाधिगच्छति॥७॥

yas tv avijñānavān bhavaty amanaskas sadā'suciḥ
na sa tat padam āpnoti saṁsāraṁ cādhigacchati. (7)

But he, who has no discrimination, and whose mind is not under control, and who is always impure, does not reach that goal, but enters into the round of births and deaths. (I.3.7)

CHAPTER 11 – VERSE 39

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११.३९ ॥

You are Vayu, Yama, Agni, Varuna, the Moon, Prajapati, and the great-grandfather (of all). Salutations! Salutations unto You a thousand times, and again salutations unto You!

Verse 39 :

Introduction :

What is Vishvaroop Bakti?

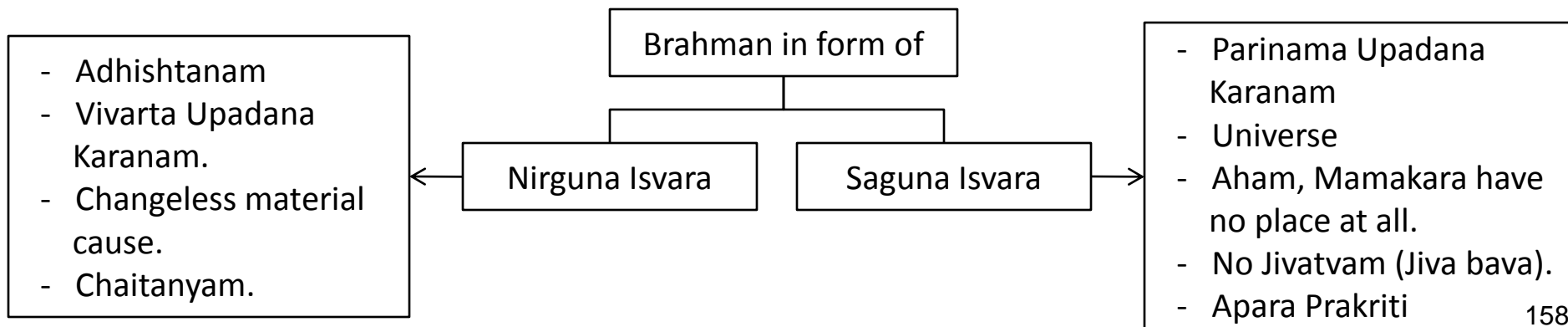
- **Mental condition to experience Visvaroop Ishvara :**

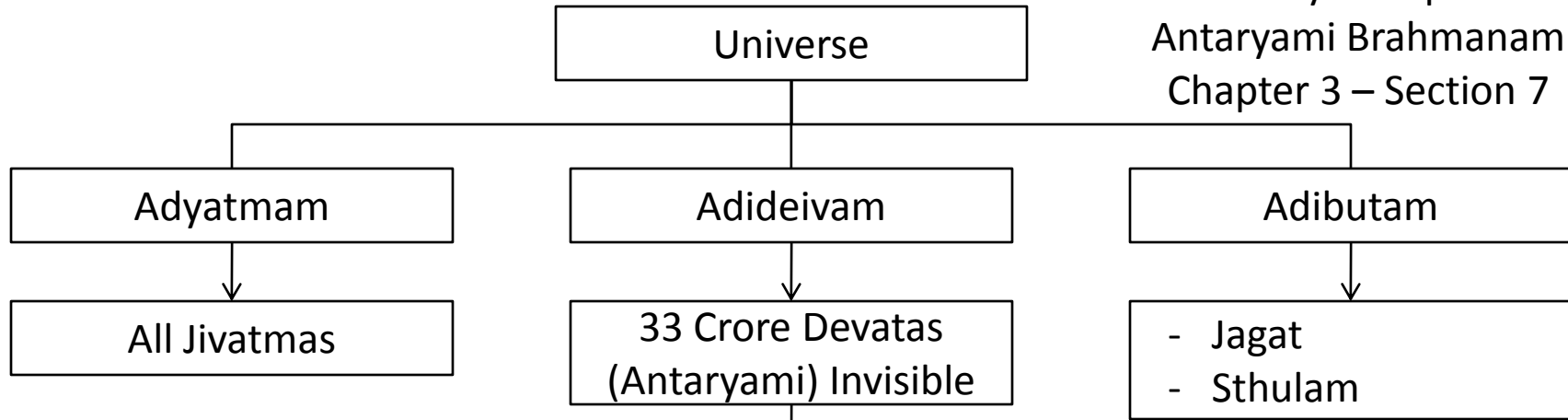
Vismaya → Wonder

Bayam → Fear

Bakti → Surrender

- In law of Karma – Bagawan = Pain + Pleasure.
- Vishvarupa Bakti = Surrendering Aham + Mamakara to Visvarupa Ishvara in the form of Jagat.
- Isvara Arpana Bavana, and Prasada Bava of Karma Yoga becomes easier with Visvarupa Bakti.
- This is the Bakti Arjuna is growing into. This he presents inform of repeated Namaskaras not in front of diety in temple but in all directions.





Lord	
Vayu	- Behind Vayu (Air)
Yama	- Behind Kala Tatvam (Death)
Agni	- Behind Agni
Varuna	- Presiding deity of water
Sasanka	<ul style="list-style-type: none"> - Sashi Devata – Lord of Moon. - Invisible laws of Gravitation, Cosmos, Governs all directions, moral laws invisible Dharma, Punyam, all functions of Cosmos.

Morning Prayer :

समुद्रवसने देवि पर्वतस्तनमण्डले ।

विष्णुपत्नि नमस्तुभ्यं पादस्पर्श क्षमस्वमे ॥

Samudra-Vasane Devi Parvata-Stana-Manndale |

Vissnu-Patni Namastubhyam Paada-sparsham Kssama-Svame ||

1: (Oh Mother Earth) The Devi Who is having Ocean as Her Garments and Mountains as Her Bosom,

2: Who is the Consort of Sri Vishnu, I Bow to You; Please Forgive Us for Touching You with Our Feet.

- These are glories of Bagavan.
- Namaskara is reverential attitude. I hold all the time (Namaha, Namaha).

a) Sahastra Krtva :

- 1000 times.

b) Prajapati :

- Param Brahma (Prapitamaha great grandfather creator)



Prajapati – 1st created being.



All living beings.

c) Punah ca Bhuyah api namo Namaste :

- Arjuna's Sraddha invoked, salutes Lord again and again, overwhelmed with appreciation.

Where does he prostrate?

- In all directions as god is in all directions.

CHAPTER 11 – VERSE 40

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११.४० ॥

Salutations to You, before and behind! Salutations to You on every side! O All! You, Infinite in Power, and Infinite in Prowess, You pervade all ; wherefore You are the All.

Verse 40 :

Intense devotion expressed :

a) Namah Purastat :

- Salutations in the front (east). Lord faces east.

b) Prastatah :

- At the back (West)

c) Atha Prastatah te Namah Astu :

- Salutations to you.

d) Te Sarvatah eva Sarva :

- Salutations to you in all directions – why?
- Seeing Bagavan in all directions.
- One who is everything Sarva.

e) Ananta – Virya, Amita Vikrama : (Omniscience)

- Limitless power, skill, immeasurable courage, prowess, infinite creative potential, inexhaustible, to create Sustain, resolve repeatedly.

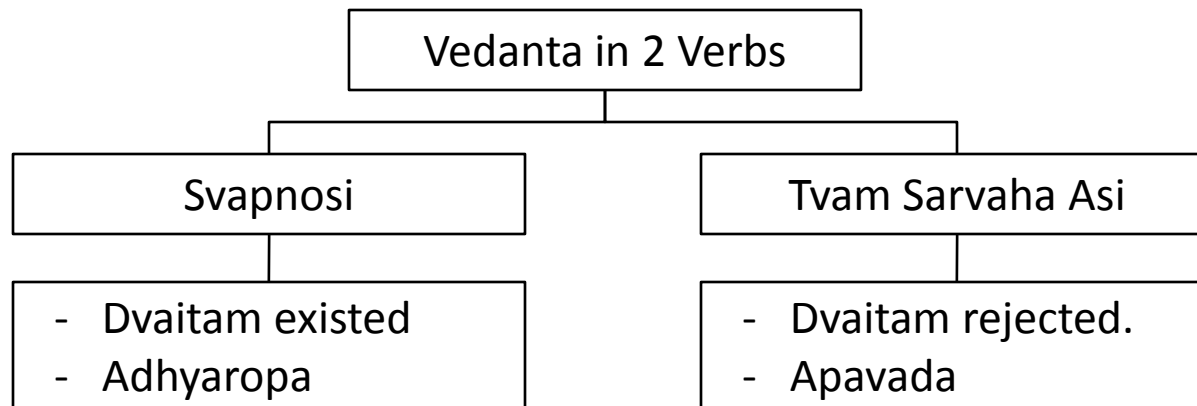
f) Sarvam Svapnosi :

- Pervade everything, other than you there is nothing (Apavada).
- Consciousness invisibly pervades Jada Prapancha, lending Consciousness to Karana, Sukshma, Sthula Shariram. World Pluralistic, you are one. Dvaita Prapancha, Advaita Atmanaha. Matter principle doesn't exist without Consciousness.

- World doesn't enjoy existence of its own. Existence I experience belongs to you consciousness principle.
- Existence given to everything by Bagavan.

Example :

- Moonlight – light, not of moon.



- Arjunas Deep realisation of nature of Bagavan, Conciousness, pervading Universe, does not say world is infinite but Says Ishvara is infinite.

Mundak Upanishad : II – 2

Chandogyo Upanishad : VII – 25

- Lord is the womb from which all the Srishti flows out and also resolves.
- Supreme as Pure existence dwells everywhere, in everything and in all beings. Penetrates all and in fact he alone is all.
- Ocean alone all waves.
- Mud alone all Pots.

g) Tata Asi Sarvah :

- Therefore, you are everything.
- Without you, no object at all.
- Bagawan is in all forms, Nama Rupas sustained by him, without him objects have no existence.

What is the meaning :

- Lord pervades world.

First Level :

Pervador	Pervaded
God	World
Conciousness (Purusa)	Matter (Prakirti)

Second Level :

God	World
<ul style="list-style-type: none">- Sathyam- You are everything.- Lord not pervading universe, Lord is Universe.- No matter, other than Conciousness.- No pervador, pervaded duality.	<ul style="list-style-type: none">- Mithya- Reject matter.

CHAPTER 11 – VERSE 41

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वाऽपि ॥ ११.४१ ॥

Whatever I have rashly said from carelessness or love, addressing You as “O Krsna, O Yadava, O friend,” and regarding You merely as a friend, unknowing of this greatness of Yours...

Verse 41 :

Introduction :

- I am a sinner, due to lack of right knowledge of your greatness, lived foolishly in the past. Krishna as a friend and charioteer before, now Avatara of Lord.
- Blind faith should be converted to informed understanding of God, otherwise faith shattered.
- Lord should be treated as in Verse 38, 39.

Chapter 9 :

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९.११ ॥

Fools disregard Me when I dwell in human form ; they know
not My Higher being as the Great Lord of all beings.
[Chapter 9 - Verse 11]

- Lord treated as Sakha – friend due to ignorance, closeness and Lord – ill treated Lord.

a) Sakha iti Matva :

- Called you as Krishna, Yadava, friend.
- Krishna, Arjuna same Age, similar human experience.

b) Prasabham Pramadat :

- Rashly, inadvertently, degrading, insulting, due to familiarity, oversight.

c) Maya Ajanata :

- By my ignorance I am Jivatma, you are Paramatma.

- Did not register because of Viparita Buddhi.
- Bagawan is Para + Apra Prakrti.
- Para is Atma of everyone.
- Apra is Anatma of everyone.
- Therefore, none other than Bagawan is there.
- Ishavasya Vishvaroopam, I didn't know.
- Didn't know this Vishvaroopam and also this glory.

d) Tava Idam Mahimanam :

- Of this glory of yours.

e) Pranayena Va api :

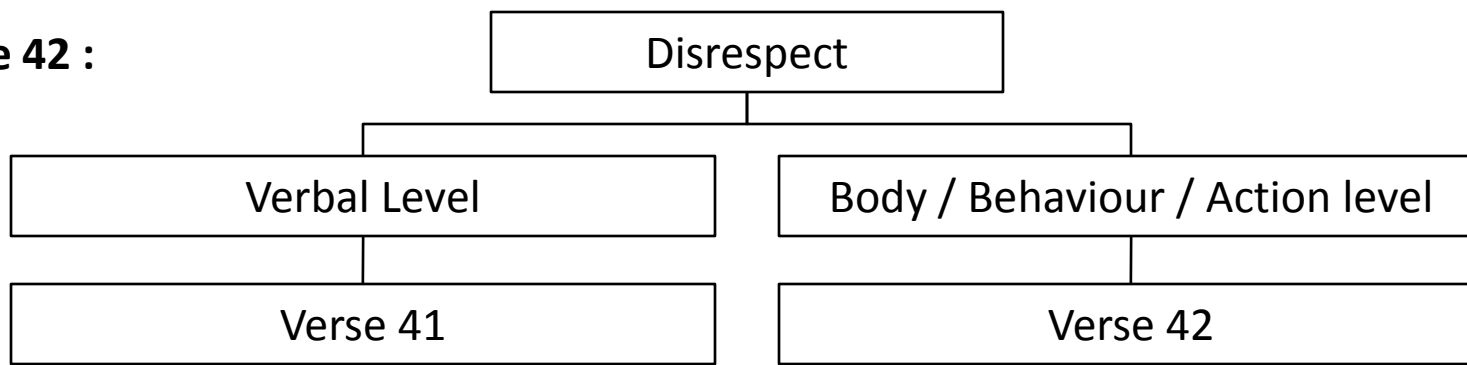
- Out of love and friendship, Affection, closeness, confidence and trust, you wont mind. We have to be psychologically naked in front of Bagawan.
- I see pardon, mercy forgiveness for my expressions. Arjuna prostrates in all loyalty and adoration.

CHAPTER 11 – VERSE 42

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ११.४२ ॥

In whatever way I may have insulted You for the sake of fun, while at play, reposing or sitting, or at meals, when alone (with You), O Acyuta, or in company – that, O Immeasurable One, I implore You to forgive.

Verse 42 :



a) Avahasa :

- Criticised out of fun.

b) Asatkrtah asi :

- Mistreated.

c) Vihara Sayya – Asana Bhojanesu :

- While walking, lying down, sitting and eating.

d) Eka, tat Samaksam api :

- Mistreated alone, in front of others, behind you also.

e) Aham Ksamaye tvam :

- I ask you for forgiveness.

f) Aprameya :

- You, who can't be known because you are beyond instruments of knowledge Nirgunam, you are infinite Sagunam.
- I was not equipped to know you, ill treated out of my ignorance. Pardon mistake not me person.

CHAPTER 11 – VERSE 43

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान्।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११.४३ ॥

You are the Father of this world, moving and unmoving. You are to be adored by this world. You are the greatest Guru, (for) there exists none who is equal to You ; how can there be then another, superior to You in the three worlds, O Being of unequalled power?

Verse 43 :

Why Lord should pardon Arjuna?

a) Apratima – Prabhava :

- One whose glory is matchless.
- His powers are unequalled anywhere.
- Pratima = Representation, Symbol.
- Whole Jagat is Ishvara.

b) Pita Asya Lokasya :

- Cause of the whole world, Sentient beings, insentient objects.

c) Pujiyah :

- As creation, most worshipful.
- All worship goes to Parameshwara...

d) Guru Gariyan :

- 1st Teacher, source of all knowledge, one who taught Brahmaji.

e) Janayita Prani Jatasya :

- Creator of Sukshma – Sthula Sariram as well as mountain, rivers.. Which do not move.

f) Na – Anyah Asti :

- Not another.

g) Tvat – Sanyah :

- Equal to you.
- No 2 Ishvaras.
- One Ishvara, viewed in 3 functions.

Brahma	Creator
Vishnu	Sustainer
Rudra / Shiva	Destroyer

- They have no ignorance. All 3 together called Parameshwara.

h) Abyadhikah Kutah Anyah :

- No one superior.

i) Loka-traye-api :

- In 3 worlds.

CHAPTER 11 – VERSE 44

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम्।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ११.४४ ॥

**Therefore, saluting , prostrating my body, I crave your forgiveness, O!
Adorable Lord. As a father for gives his son, a friend his friend, a
lover his beloved, even so should You forgive me, O Deva.**

Verse 44 :

a) Pranamya – Kayam Pranidhaya :

- Saluting you, do Namaskara, with repentance, with acknowledgement of mistake.

b) Prasadaye :

- Need your blessing.

c) Isa :

- You are capable of forgiving me because you are everything.
- How should Lord forgive?

d) Pita iva Putrasya :

- Father forgives son, unconditionally.

Saka iva Sakhyu :

- Friend forgives mistakes.

Priyah iva Priyayah :

- Be loved forgives mistakes.

Sodhum Arhasi :

- You should forgive.
- With Upadhi – Jiva is like son of Parameshvara.
- As friend – Ishvara is Antaryami, always available.

- Wherever Buddhi goes, Atma joins as Buddhi Sakshi, never protesting like a friend.
- Atma is Ananda Svarupa – like beloved – Priya.
- Arjuna invoking 3 relationships of friend, beloved, son to seek pardon from Lord.
- Ego and egocentric Vagaries arising out of false identifications with matter vestures rob us of the divinity in us. Aham, mama alone expresses as Raaga – Dvesha – Like & Dislikes.
- Tell me clearly I have forgiven you so that I can rest in peace.

CHAPTER 11 – VERSE 45

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ११.४५ ॥

I am delighted, having seen what was never seen before ; and (yet) my mind is distressed with fear. Show me Your previous form only, O God ; have mercy, O God of gods, O Abode of the Universe.

Verse 45 :

- Arjuna prays to Lord to resume his usual form.
- With strong Aham – Mama, and Raaga – Dvesha in 1st chapter, Bakti suppressed, Bayam Dominant in mind.
- Viswarupa Bakti alone eliminates fear. With Divya Chakshu, Aham, mama suspended, therefore Bakti dawned and fear went away.

a) Adrsta – Purvam :

- No one has seen Vishwarupa Darshanam before.

b) Hrsitah – Asmi :

- I am happy.

c) Bhayena ca Pravyathitam Manah me :

- My mind is afflicted with fear.
- Hot and Sweet Gujrati pickle....
- Fear + Bakti in Arjunas mind.
- Experience of every seeker during early attempts to get over spiritual ignorance.
- New realm of Joy within. Fear exiles one back to body Consciousness + agitations.
- Seeker not fit to maintain mental equilibrium in divine realm for long time.
- Truth can be conceived of and enjoyed only through its symbols and not directly in universal majesty and its total – grandeur.

d) Tat eva me Darsaya Rupam :

- Show me that original form.

e) Devesa :

- Lord of all Devas.

f) Jagannivasa :

- In whom whole world exists.
- Please bless me with old form.
- What exactly is the form Arjuna wanted the Lord to appear before him?

CHAPTER 11 – VERSE 46

किरीटिनं गदिनं चक्रहस्तं
इच्छामि त्वां द्रष्टुमहं तथैव।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ११.४६ ॥

I desire to see You as before, crowned, bearing a mace, with a discus in hand, in Your former form only, having four arms, O Thousand-armed, O Universal Form.

Verse 46 :

- Lord Visnu's traditional form with 4 hands,
 - Conch → Sankha,
 - Disc → Cakra
 - Mace → Gada
 - Lotus → Flower
 - Crown → Kiriti
- Sankha → Veda, becomes people to come to him.
- Cakra → Destroys Kama, Krodha.
- Gada → Destruction of Ahamkara
- Lotus flower → Surrender to Lord.

a) Tathaiva :

- Original form.

b) Visvamurte :

- Cosmic form – 1000 hands.

c) Tenaiva Rupena Chatur Bhujena :

- 4 Hands.
- Wants to see 2 forms – Krishna – as a friend and as Lord Visnu in Devotion.
- Krishna withdraws his cosmic form, consoling him with loving words.

CHAPTER 11 – VERSE 47

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात्।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११.४७ ॥

The Blessed Lord Said : Graciously by Me, O Arjuna, this Supreme Form has been shown to you by My own Yoga-power – Full of splendour, Primeval, Infinite, this Universal Form of Mine has never been seen by any other than yourself.

Verse 47 :

Verse 47 – 49 :

- Consoling words of Krishna, Cosmic form shown by Bagavans Maya power, seen when Aham – mama Suspended.

a) Tejomayam :

- Brilliant, effulgent.

b) Visva :

- Includes everything.

c) Ananta :

- With no end, no boundary.

d) Aadyam :

- Primal form, original, beginning form, from which all forms have come.

e) Na Drstapurvam :

- Never seen before.

f) Tvad Ananyena :

- Except Arjuna.

g) Atma Yogat :

- By maya power, Aishvaryam seen.

h) Maya Prasannena Idam Rupam Darsitam :

- I am pleased with you, therefore blessed you with vision.
- See the oneness in the multiplicity of Gross world through the eye of wisdom. Attitudinal change not perceptual change.
- Vishwaroopa evokes Bayam if Aham, Mama, Raaga, Dvesha, not diluted.
- Bakti Yoga, Karma Yoga, Upasana Yoga for dilution, reduction of Aham – Mamakara.

CHAPTER 11 – VERSE 48

न वेद यज्ञाध्ययनैर्न दानैः
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११.४८ ॥

Neither by the study of the Veda-s nor by sacrifices (Yajna-s), nor by gifts, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than yourself. O great hero among the Kuru-s.

Verse 48 :

- Here Bakti highlighted as Sadhana / means for Yogyata Prapti, Aham – Mama Dilution. (One glorified, other Sadhanas downgraded).

a) Evamrupah Aham, Na Sakyah Drastum :

- Vishwarupa form can't be seen by sense organs which are limited in range.
- Imagination also depends on sensory perception. You can't stretch imagination.
- Cosmic form is thrilling but frightening because of Destruction.

b) Na Veda – Adhyayanaih :

- Study of Veda and recitation (Shabda Grahanam) not enough. Vichara (Artha Grahanam) – Mananam required.

c) Yajna – Adhyayana :

- Mere Study of rituals, not enough. Analysis (mimamsa) required to know sequence and how to perform.

d) Na Danaih :

- Charity produces punyam, not enough.
- Tulapurusa – gift of your weight in Gold, not enough.

e) Na ca Kriyabhih :

- Doing Rituals, Agnihotra, not enough.

f) Na Api Tapobhih Ugraih :

- Not by Austerities, fasting with Japa. (In Chandrayana, eat 15 handfuls, reduce 1/15 every day & last day fasting).

g) Kuru Pravira :

- Bravest in Kuru family got the cosmic vision because he was a great Bakta.
- All are preparations to see the essential unity beneath the perceived plurality.
- Comes when mind is pure, steady, integrated and when intellect turned inwards.
- All are means, Sadhanas, not end.
- Mundak Upanishad → Satyam Glorified.
Gita Chapter 17 + 18 → Danam Glorified.
Gita Chapter 11 - Verse 52 – 55 → Bakti Glorified.

CHAPTER 11 – VERSE 49

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्गमेदम्।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ११.४९ ॥

Be not afraid, nor bewildered on seeing such a terrible-form of Mine as this ; with your fear dispelled and with gladdened heart, now behold again this (former) form of Mine.

Verse 49 :

a) Ghora :

- Cosmic form frightening and cruel.

b) Ma te Vyatha :

- Let there not be any fear for you.

c) Ma Ca Vimudha – Bhavah te :

- May you not be confused, I will withdraw the Cosmic form.

d) Vyapetabhi – Pritamanah punah :

- Be Fearless, be pleased to see my old form again.

e) Tad eva Rupam Prapyasya :

- Please see my original form, you wished to see.

Vedantic Explanation : (Gurudev)

- Tat Tvam Asi
- Aham Brahma Asi
- Ayam Atma Brahman.
- “Now behold again this former form of mine” explains identity between Jivatma (Krishna – gentle – individual form) and Paramatma (Universal – terrible totality – divine form).
- Micro cosmic mortal form of Krishna is the Macro cosmic universal form of Paramatma (Oneness indicate here).

Krishna	Universal form
<ul style="list-style-type: none"> - Mortal form. - Krishna Jivatma in Chaintanya Svarupam. 	<ul style="list-style-type: none"> - Immortal macrocosmic form. - Essence of all forms. - Paramatma in Chaitanya Svarupam

- Vishwaroopam – terrible or beautiful?
One produces Raaga, seeing wonderful things, another Dvesha – Seeing terrible things.
- Vishwaroopa Bakti involves seeing the world as neutral, admire, appreciate nature of Lord. Maturity born out of experiences in life. When Viveka matures, Vairagyam comes as a consequence.

CHAPTER 11 – VERSE 50

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११.५० ॥

Sanjaya Said : Having thus spoken to Arjuna, Vasudeva again showed His own form, and, the Great-souled One, assuming His gentle form, consoled him who was so terrified.

Verse 50 : Transition Verse

- Vishwaroopa to Eka Rupa.

Sanjaya says :

a) Iti Arjunam Vasudevah tatha uktva :

- Krishna having spoken to Arjuna in this way.

b) Svakam Rupam darsayamasa Bhuyah :

- Showed his original form, as son of Vasudeva, friend of Arjuna.

c) Asvasayamasa ca :

- Consoled him, calmed him, as fear in Arjuna continued for sometime, Vismaya and Bakti gone, Bayam was dominating.

d) Bhatta :

- He was afraid.

e) Mahatma :

- Became lord.

f) Mahan ca ayan Atma :

- Lord who is everything and in everyone.

g) Saumya – Vapuh :

- Pleasing form.

CHAPTER 11 – VERSE 51

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११.५१ ॥

Arjuna Said : Having seen this, Thy gentle human-form, O Janardana, I am now composed and restored to my own nature.

Verse 51 :

- Arjuna pleased to see Lord in original form.
- Gita returns to Anustup Metre (8 letters per quarter), from Tristup Metre (11 letters per quarter).

a) Idam Manusam Rupam Drstva :

- Arjuna sees human form of Krishna, Janardhana.

b) Idanim Samvrttah Asmi, Sacetah :

- I am pleased and cheerful.

c) Prakirtim Gatah :

- Comes back to original disposition of mind. Previously frightened and afflicted.

CHAPTER 11 – VERSE 52

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११.५२ ॥

The Blessed Lord Said : Very hard, indeed, it is to see this form of Mine which you have seen. Even the gods are ever longing to behold this form.

Verse 52 :

Lord Krishna Concludes : Verse 52 - 55

a) Sudurdarsam :

- Arjuna has seen what is very difficult to see.

b) Dristavan Asi Tvam :

- Nevertheless, you have seen it.

c) Deva api asya rupasya Nityam darsana – Kanksinah :

- Even gods have constant desire to see this form, with ampler intellects, longer lives, harder endeavours are unable to hold the universal form.
- You are rare, lucky, seen something no one has seen – why is he lucky?
- What compels lord to shower his special favours upon someone, sometimes and not upon all at all times.

CHAPTER 11 – VERSE 53

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११.५३ ॥

**Neither by the Veda-s, nor by austerity, nor by gift, nor by sacrifices
can I be seen in this form as you have seen Me (in your present
mental condition).**

Verse 53 :

Lords Vishwaroopa form can't be seen by :

a) Na Vedaih :

- Knowing 4 vedas.

b) Na Tapasah :

- Ascetic practices.

c) Na Danena :

- Charity.

d) Na Ijyaya :

- Puja (Smarta Karma, Previously Yagna – Srouta Vedic Rituals).

e) Aham evam vidhah drastum na Sakyah :

- I cannot be seen in the Vishwaroopa form as Arjuna saw.

Question :

How is it then possible to see God?

- Here its not negation of these Sadhanas but to highlight Bakti.

CHAPTER 11 – VERSE 54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११.५४ ॥

**Oh Arjuna! However, by undivided devotion I can be seen in this form,
known truly, and merged into, Oh Arjuna!**

Verse 54 :

a) Ananya – Bakti :

- By devotion, that admits no other except Ishvara.
- Now our devotion divided to money, family, work, music and god.
- When devotions grows, one finds what god in reality is and all devotion is to reach Bagawan only. Requires vichara. There is nothing other than Ishvara. There is nothing outside.
- In Ananya – bakti, whole world is Bagawan including the observer, which is cosmic vision.

b) Tattvena :

- In reality, it is possible to see me only by Ananya – bakti.

c) Aham Jnatum drastum ca Sakyah :

- I can be seen and known

Paroksa Jnanam	Aparoksa Jnanam
<ul style="list-style-type: none">- Indirect knowledge- Through study of vedas.- Brahman, infinite, cause of creation.	<ul style="list-style-type: none">- Direct knowledge.- I am Brahman, the cause.- Called Darsana, Vision, reality because it includes the person who sees.- Tattva Jnanam : That knowledge of the Lord that includes the individual is called Tattva – Jnanam.

What is the benefit of Tattva Jnanam?

- Moksha – one enters into and becomes one with Ishvara. He is no longer separate from Lord when the body dies.

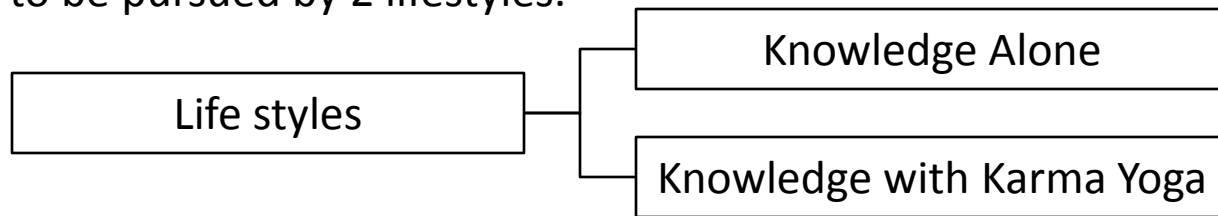
d) Pravestum :

- Enters.
- Wave entering ocean – understanding it is water.
- Knowledge that releases a person from being a separate entity. (Wave form is separate entity).
- Vasudeva sarvam iti – (Chapter 7)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many births the wise man comes to Me,
realising that all this is Vasudeva (the innermost Self) ;
such a great soul (Mahatma) is very hard to find.
[Chapter 7 – Verse 19]

- Only with an appreciation that there is no other thing except Isvara, is it possible for you to see me in this original form. Seen by knowledge which includes the knower.
- This is essence of entire Gita – Moksha Sastra.
- Moksha has to be pursued by 2 lifestyles.

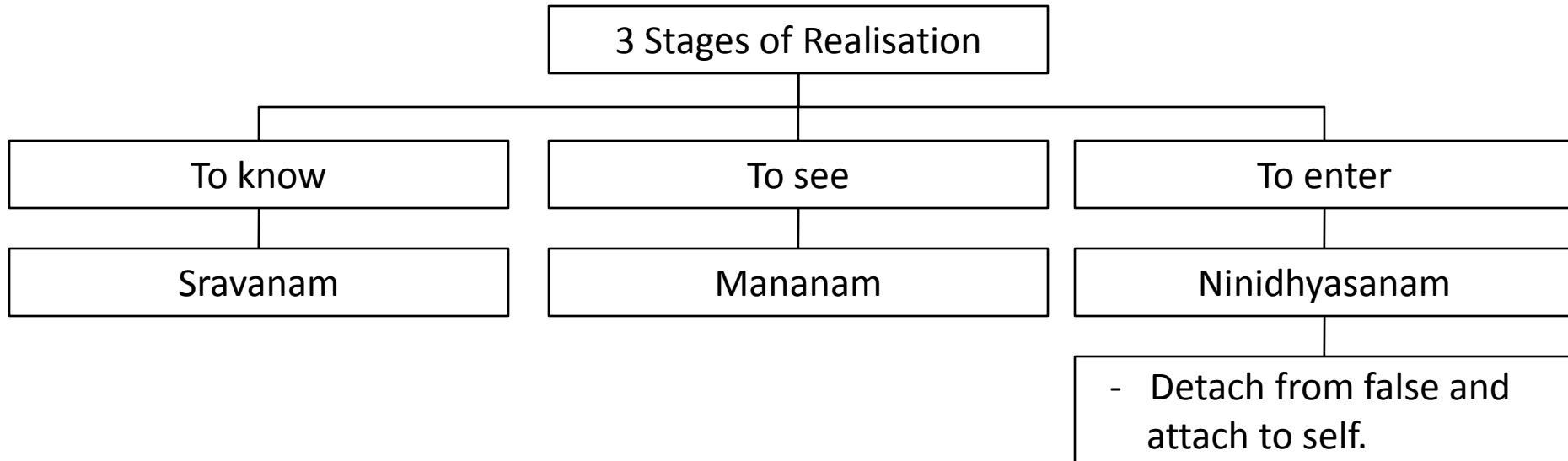


What is Bakti?

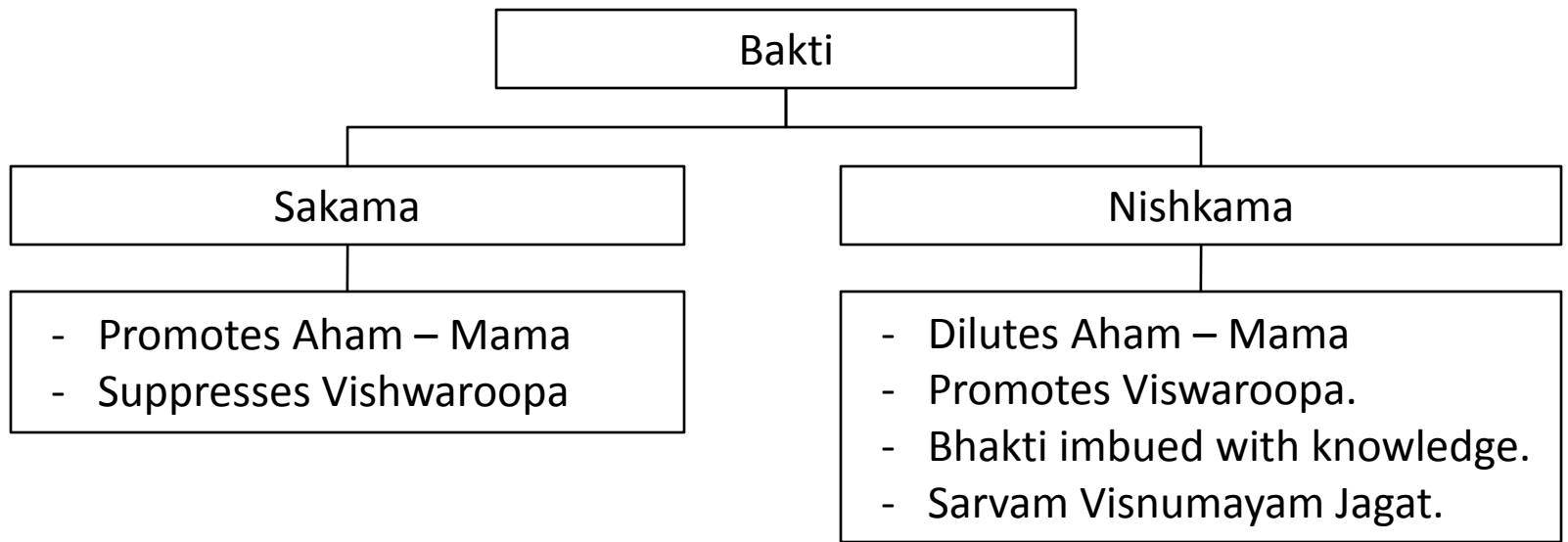
- Identification is the truest measure of Love.
- Devotee forgetting his individual existence and in his love identifying to become one with his beloved Lord, is the culmination of Divine love.

Vedanta :

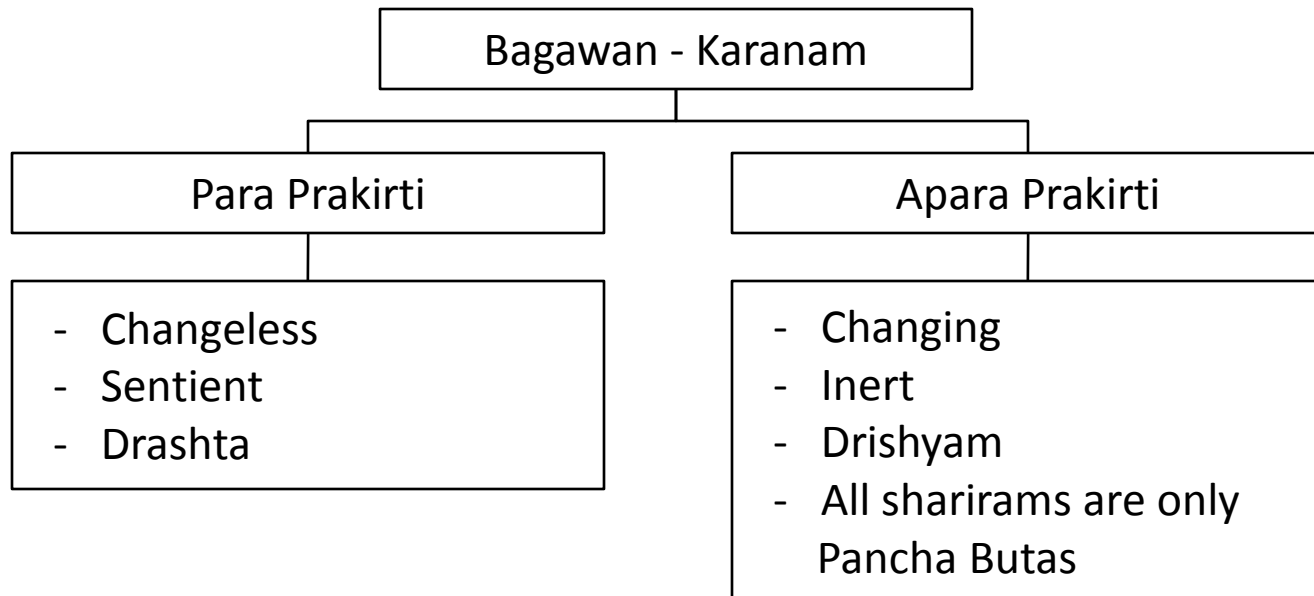
- Renounce objective identification with matter vestures and discover true nature of self.



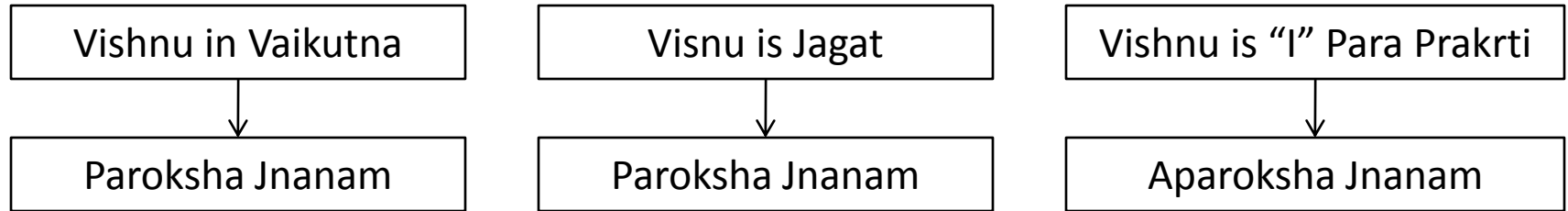
- Seeker becomes sought.
- Dreamer no more sees, but becomes waker.
- Waker no more sees and knows but becomes the self.



- Nothing other than Bagawan exists is informed Bakti.
- Bagawan Karanam, World Karyam.



- World is Bagawan is Jnanam.
- No need to close eyes to see Bagawan, Sakshat Kara, Pratyaksha Darshanam.



- Nishkama Bakti leads to Vishwaroopa Ishvara and then to Advaita Jnanam through Mahavakya Upadesa. Enter Vishnu “I” by Tattwa Jnanam of the reality.

CHAPTER 11 – VERSE 55

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava.

Verse 55 :

Sah mam eti :

- One reaches me
Who reaches me?

a) Mat Karmakrt :

- Performs duty for Moksha, which is to gain Isvara Svarupa.
- Knows Lord has to be established in his mind.
- Karmas not out of Raaga Dvesha but out of Respect for Dharma – Adharma.

How to perform action for Lord?

- By not falling as victim to ones own Raaga Dvesha (Likes and Dislikes).
- Do Svadharma – What ever needs to be done in a given Situation.
- Deva Asura Yuddha is when Raaga – Dvesha and Dharma – Adharma, collide. What is against Dharma is against Bhagavan because he is moral order. Law of Dharma Adharma is universal, Isvara – Sristi.
- Moral order and freewill are connected. We do have faculty of choice. If not, we will be programmed like Animals. Because we have freewill, it aligns with Raaga – Dvesha and goes against the moral order.
- Doing Karma for Ishvaras sake means for Dharmas Sake, not for sake of Raaga – Dvesha.

- Karma yogi not interested in Dharma – Artha – Kama.
- His actions are done as an action for sake of Moksha. He is a Mumukshu, not interested in Svarga.

b) Mat Parama :

- For one whom lord is most important servant, does everything to please master. Seeker does everything to please the Lord. Here performance is to become one with Ishvara – Parama Gatih Ishvara as ultimate end.

c) Mad bakta :

- As mat parama, lives life to please lord always. Ishvara is end to be accomplished. As Karma yogi without devotion, mat karma krt and mat parama not possible. In karma yoga with Bakti, commitment is complete.

d) Sanga Varjitaha :

- Free from attachment to wealth, son, friend, wife, relatives.
- Obsessive attachment is emotional dependence. Not dependent on any of these for his sense of well being.
- Understand nature of mind and develop an awareness what detachment is. Once need is detected, detachment is required with understanding.
- As long as you “take”, there is dependence.

e) Nirvaira :

- Without enmity. Know actions are dictated by their past. Allow people to be as they are. This is dispassion. Comes with maturity. To gain that, keep analysing your responses.

f) Mam eti :

- One with above 5 characteristics becomes one with me.
- You are free and full, no isolation.

Gurudev :

- Detachment from all activities, physical – mental – intellectual, possible when one is constantly thinking of the self.
- The awareness of the oneness should be experienced through the vision of the same self everywhere.
- Total detachment is impossible at mind – intellectual level. Through god dedicated activity, seeker attaches to Lord.
- God principle itself becomes Goal in life, and contact with self achieved.
- Love for all and hatred for none is Gita “touch – stone” to know the quality of realisation and intensity of experience, seeker has gained through Sadhana.

